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CHRONICLE

At Home.—The President declared only six European countries entitled to the minimum rates of duty imposed by the Payne-Aldrich tariff bill. The favored nations are Great Britain, Russia, Italy, Spain, Switzerland, and Turkey. Of the continental countries of Europe, Italy will profit most by the President's declaration, as her exports to the United States exceed those of any other. —The National Civic Federation held a three days' conference in Washington, President Taft making the opening address. The conference was called primarily to devise means for the enactment of uniform legislation by the various States on important questions concerning which the Federal Government has no power to legislate. The convention adjourned after the adoption of resolutions favoring uniform laws. —Another important event at the national capital was the meeting of the Board of Governors, representing thirty States of the Union. States' Rights was the burden of several addresses, with particular reference to the conservation of natural resources and the supervision of public service corporations. Ambassador Bryce spoke at one of the sessions. After three days the convention adjourned, having planned for a future meeting at some State capital. —The Japanese and Russian Governments declined to accept Secretary Knox's proposal for the neutralization of the Manchurian railroads. Great Britain and France were also opposed to the project. The Secretary's alternative proposition for the building of the road from Chinchow to Tsitsihar with a terminus at Aigun, received the approval of the

Chinese Government, and American interests will share equally with those of other powers in the construction of this road. Although both Russia and Japan make reservation regarding the Aigun-Tsitsihar proposition, the *Temps* insists that the concession would be a violation of the Anglo-Russian convention of 1899 and the Chino-Japanese conventions of 1905 and 1909.

The Western Switchmen's Case.—Arbitration under the Erdmann Act, to settle the differences between the switchmen and managers of western railroads entering Chicago, although announced in the "Chronicle" of two weeks since, was not resorted to at the time. Chairman Knapp of the Interstate Commerce Commission and Commissioner of Labor Neill have been using their good offices to effect a settlement without recourse to the provisions of the act. Reports from Washington announce their failure, and under the agreement reached two weeks ago each side will name an arbitrator within five days and the two selected will name a third. The demands of the switchmen for a readjustment of the wage scale and improved working conditions will be considered, and the findings of the board will follow. This means that there will be no strike since the Erdmann Act requires both parties, under penalty, to accept the award of the arbiters. The decision of this board will have wider scope than the settlement of the Chicago troubles. Its effect on the strike of the switchmen on the northwestern roads, which began before the holidays and is still affecting traffic in the St. Paul district, will be immediate. Both the northwestern switchmen and those of Chicago inter-

ested in the arbitration now determined upon are members of the same union.

The Eastern Railroads' Situation.—As announced at the time, requests for wage increase were made simultaneously on the managers of thirty-two eastern railroads a month ago, and January 20 was the day set for their reply. On that date the railroad officials refused to grant the demands of the trainmen, and the next thing in order will be the holding of conferences to effect a peaceful settlement. The conferences will continue for weeks, and should negotiations fail, a strike involving 150,000 men will take place, say the heads of the trainmen's associations. Happily neither managers nor men are in the mood for a strike, for both sides feel that nothing would be gained by it.

The Cost of Living.—The country-wide agitation due to the steady advance in the cost of the necessities of life, to which reference was made last week, is growing more intense every day. The committee appointed in the Ohio legislature, following a special message of Governor Harmon, to investigate the causes of high food prices in the state, reports that the law of supply and demand which has been held by many to be responsible for existing conditions, cannot be held to be sufficient explanation. A belief that there are artificial causes as well as natural ones for the high prices prevails. Members of the committee consider that statistics at hand indicate that the present food prices are due to manipulation, but before formulating a decision they announce that a thorough study of the economics of production and transportation of foods must be made.—A movement against prevailing high prices of meat was begun in several cities throughout the country. In Pittsburg 125,000 workmen, representing 600,000 persons, have enlisted under the banner of total abstinence from meat for thirty days. The most active centres of opposition are Chicago, Pittsburg, Boston, Richmond, Baltimore and Kansas City. The dominating influence on the price of fresh meats throughout the United States seems to emanate from the National Packing Company of Chicago, whose operations moreover affect the price of cattle on the hoof. An inquiry by the officials of the Department of Justice into the practices of the National Company has been under way for six months and efforts are being made to punish persons responsible for the present state of affairs and to dissolve any combinations operating in restraint of trade.

Conservation of Niagara.—The report of the committee on the protection and restoration of Niagara Falls, which is approved by the Secretary of War and is now before Congress, presents a plan to preserve the great cataract for all time in an appropriate setting. It recommends the acquisition by the United States of a strip of land extending from the State reservation to the other

end of the Gorge, and including the face of the cliff and a hundred yards of the table land. This is to be cleared of the present buildings and restored as far as possible to its original state. The taking of water from the river above the falls is to be restricted to an amount which will not perceptibly lessen the flow. For complete success the cooperation of the Canadian Government will be required.

Railway Disaster at Spanish River.—On January 21, the most terrible accident in the history of the Canadian Pacific Railway occurred at Spanish River, thirty-eight miles from Sudbury, Ont., where a train, consisting of an engine, combination mail and baggage car and express car ran off the track into the river. Though the ice was twelve inches thick, the momentum and weight of the cars broke through and submerged them. Fire that broke out at once added to the horror of the accident. The number of bodies lying in the submerged cars is not yet known, thirty-one having been recovered up to Sunday. Fifty may be dead, frozen in the cars under the ice. The conductor, Thomas Reynolds, dived and saved seven passengers. B. M. Pearce, the only passenger who escaped from the first class coach, ran five miles in his frozen garments to deliver a report of the wreck at the Canadian Pacific station at Nairn, the telegraph wires being all down. Among the known dead are Father J. E. Carrère of Blind River, Ont., and Father Chaillou of Dorval, Que.

Tariff War Threatens.—The reports from Berlin indicating a possible tariff war with Germany, have caused the President and Secretary Knox to give consideration to the policy that shall be pursued with that country. France, too, has come to a serious stage in its tariff relations with this country. The meat and cattle question is the crucial one. Home politics in both countries is responsible for the enforcement of so-called sanitary regulations practically prohibiting the importation of American meats and live stock. In Germany a strong agrarian party stands fast in its opposition to any concessions to affect this discrimination, and similarly France has to consider its agricultural interests. The Payne-Aldrich law denies the benefit of the minimum rate to countries which fail to allow that equal treatment to American imports which other nations enjoy and Germany is known to be less severe upon such importations coming from Austria and Denmark. The fact that the President by proclamation has already extended the benefits of the minimum tax imposed by the new tariff to Italy, Great Britain, Russia, Spain, Turkey and Switzerland, will be a factor influencing Germany in its decision. The competition in trade which this advantage supposes will have much to do in bringing about harmony. It is believed that Germany cannot discriminate against American cattle and meat and thus jeopardize its annual trade of \$400,000,000 with the United States.

and Germany once admitted to the benefit of minimum rates, France in self protection will follow with concessions necessary to safeguard its own trade of \$250,000,000 annually.

Great Britain.—A cable from our London agent states that the Irish leader, John Redmond, controls the House of Commons. No ministry can hold office without his support. The Catholic vote undoubtedly caused the defeat of several Liberals, who would not declare in favor of impartial treatment of all interests in providing for the schools. This was a deciding factor in producing the balance of parties. The Catholic schools are thus absolutely safe.—Up to Tuesday evening the candidates elected were distributed as follows: Liberals, 213; Labor, 36; Unionists, 238; Irish party, 72.

Ireland.—The Nationalist party have lost only one seat in the elections, Mid-Tyrone. They have made one gain, South Dublin, and will number 83. Mr. Shane Leslie failed by 56 votes to win Derry City from the Marquis of Hamilton, whose majority at the previous election was 67. Mr. T. M. Healy retains North Louth against the combined efforts of the leading members of his party. His election and that of Mr. O'Brien in Cork, will probably influence the Irish party in more carefully scrutinizing the Budget from the point of view of Irish interests. Mr. Redmond, speaking at Bradford on the Catholic school question, said it would be calamitous to bring Ireland's nationality and her religion into conflict. They might take it from him that the Catholic schools were in no danger from a frontal attack. The real danger was from a compromise between the Nonconformists and the Church of England. "The one safe course is to trust neither Liberal nor Tory, but to keep our own power intact. I give this pledge to the Irish Catholics in Great Britain, that the declaration of the Catholic bishops in England defining the Catholic demand is accepted to the last syllable by the Irish Nationalist Party; that their demand is our demand. In the presence of the Irish party, Catholics need have no fear of injury to their schools whatever party comes into office." The House of Lords, he said, had consistently opposed, and the Irish party had consistently championed, every Catholic cause. It was the duty of English Catholics to stand by the party that stood by them and help "to win a struggle which has been going on for centuries, for the faith and fatherland of Ireland."—The Irish Land Bill recently passed is now in operation. Its best feature was to increase the powers of the Congested Districts Board, doubling its area of control in the West and trebling its resources. Mr. Birrell had intended the Board to be partly elective, but this clause was thrown out by the Lords. He has now appointed a board which includes Bishop O'Donnell of Raphoe, Bishop Mangan of Kerry, Rev. D. O'Hara, P.P., Sligo, Rev. P. Glynn, P.P., Clare, Mr. J. Fitzgibbon, chairman Roscommon Co. Council,

and others who are equally satisfactory. Mr. Russell, who was defeated in Tyrone, retains the Presidency of the Board, and Sir Horace Plunket is also a member.

Australia.—Four more union officials, including the President of the Miners' Federation, are to be prosecuted under the Industrial Disputes Act for their refusal to submit the coal-strike grievances to the decision of the tribunal constituted by the Act. Legally they are in the wrong. On the other hand, they appear to have good grounds for complaint. There is a combination among the coal owners in New South Wales to regulate production, and when times are dull the mines are not worked to their full capacity. The miners say that the owners take this opportunity to punish the more strongly organized miners and to favor the less strongly organized by giving the latter work for from four to five days a week and reducing the employment of the former to one or two days, or even closing the mines in which they work, thus throwing them on the unions for support. The owners take refuge behind the Disputes Act and refuse to meet the men in any other way than it provides; while the miners claim that the owners' combination is an illegal restriction of trade punishable by law. The Railway Commissioners proposed to refuse to transport coal from the mines that are not in the combination except for railway use. This was met by a threat of a general strike on the part of all workmen in any way connected with the coal trade, and the proposal was given up. Railways in Australia are almost entirely owned and administered by the Government, and their action in this case is worthy of attention. Cardinal Moran, alluding to the strike, avoided taking either side, but recommended his hearers to pray for the accomplishing of justice and congratulated New South Wales on the absence of violence though 20,000 men were out.

India.—A party from the British warship *Perseus* landed at Pishkan in Baluchistan and destroyed 850 rifles and 100,000 rounds of ammunition destined for Afghanistan, after driving off the Afghans who were guarding them.—Upwards of thirty persons have been arrested in connection with the murder of Mr. Jackson. Most of them are Brahmins and three were in the Government service. The extent of the conspiracy is attributed to the violence of the native press. Loyal Indians are puzzled at the inaction of the authorities in the face of so evident an evil.—Eleven Mohammedans, 11 Hindus, 2 Europeans, 1 Parsee, 1 Sikh and 1 Burmese have been elected to the Imperial council up to last advices. The active part taken by the landholders gives great satisfaction to the Government.

School Debate in French Chamber.—On January 21, the debate on the school question occasioned important utterances. The leader of the Catholic Party, M. Jacques Piou, deputy for Lozère, defied the Government to grant freedom of education. "I am quite certain," he said,

"that the members of the Government will not accept my challenge. They are well aware that Catholic education is decidedly superior, from the point of view of morals, to lay education such as is imparted in the primary State schools. I regret that the Government cannot accept freedom of education, as it exists, for instance, in the United States; for I am persuaded that the only way to bring about peace between Catholics and their adversaries is free competition between independent and public schools." M. Briand replied that while the members of his Government had determined to exercise a severe control over private schools, they would not follow those who urged them to monopolize education and close the free schools. "A monopoly in education," he went on to say, "could be acceptable only in a better instructed democracy than the French, in a country better pacified than the France of to-day." These last words were a categorical reply to the Combists, and M. Ferdinand Buisson, deputy from the Seine, proposed that M. Briand's speech be posted up in the 36,000 communes of France. But the Radical-Socialists of the Combes-Pelletan group protested so strongly against this that M. Briand himself begged the Seine deputy not to insist. This incident is considered very grave in political circles. It shows once more how profound is the antagonism between M. Briand and the Combist group.

Floods in France.—The floods in France have assumed alarming proportions. In the north, east, and west hundreds of people are shelterless and ruined. The property losses are enormous. In Paris last Sunday the Seine had risen 24 feet 8 inches, whereas at this season the usual rise is only 8 feet 2 inches. The bridges, especially the Pont des Arts, were threatened. The continued rain forecasted still higher floods. Many quarters of Paris were without light and without drinking water. The water in the sewers was backing up. As telegraphic and telephonic communication is interrupted, the situation in the provinces is not known exactly, but it is said to be somewhat improved in the valleys of the Loire, the Rhône, the Marne, the Yonne, and the upper reaches of the Seine and the Aube. On the other hand, the valleys of the Saône and the Doubs are nothing but a large lake ten miles wide. The whole of Champagne is in a very critical condition. Vitry-le-François (Marne) is isolated in the midst of a lake two miles wide. All the country between Arrigny and Larzicourt is under water, and several houses have collapsed. Many villages on the banks of the Marne are submerged.

Germany.—In official circles the possibility of a tariff war with the United States is seriously considered, although the hope is expressed that the experience to come to both nations during February and March, in which months the Payne bill will govern trade with Germany, will lead to the mutual concessions to be asked for in the conference soon to be held. That Germany is

at present indisposed to yield much is apparent from the utterances of the press as well as from the stand taken by legislative and commercial bodies throughout the empire. This disposition is clearly shown in the principal speech delivered at the annual banquet of the American Association of Commerce and Trade, a leading commercial body in Berlin. In the presence of Ambassador Hill, the guest of honor at the banquet, it was bluntly affirmed that Germany had hitherto done all the conceding and it was now the duty of America to make such advances as would assure a tolerable condition of affairs in trade relations between the two peoples. Bavaria, through its representative in the Imperial Government, has urged that its interests be strongly supported in the coming conference, presenting data to prove that its trade will be seriously affected by the new schedules of the Payne Act. As announced last week, any compromise in reference to the importation of cattle is generally denounced. —Violent storms have prevailed for some days and the unusually heavy accompanying rains threaten serious flood conditions in the Moselle and Rhine valleys and across the borders into Tyrol and Switzerland. —Another laudatory reference to the United States navy by a German critic was made this week. In a speech before the Naval Association of Kiel, Admiral von Koester, his Majesty's representative at the Hudson-Fulton celebration, speaking with the assured knowledge his recent opportunity had enabled him to acquire, praised the American fleet as well-disciplined, well-manned and commanded by a corps of officers thoroughly trained in their profession. He commented favorably on the fact that the naval force was drawn largely from the farm hands of the West, seeing in this an agreement in policy with the Imperial idea of drawing its marine force largely from the agricultural population of middle Germany.

Roman News.—By a *Motu Proprio* of December 15, the Sovereign Pontiff has united the Spanish Institute of the Sons of the Holy Family with the Theatines, and has made Cardinal Tuto y Vives, hitherto protector of that Institute, protector of the whole Congregation thus formed, with power to renew and reform it. —A decree of the Sacred Congregation of Religious has detached the Trappists of Mariannhill in Natal from the parent Order and has established them as an exempt Congregation under the name of the Missionary Religious of Mariannhill. They will follow for the present the Cistercian rule, but the general chapter to be held three years hence will form new constitutions suited to their peculiar circumstances. The central house at Mariannhill will be also the novitiate and house of studies. Its provost, the head of the Congregation, is granted the use of pontificals.

The Philippines.—The Supreme Court of the Philippine Islands handed down a decision to the effect that the island government has power to regulate foreign commerce with the islands.

QUESTIONS OF THE DAY

Protection of Immigrant Girls

President Taft's first message to Congress discusses, amongst other important issues, the question of the so-called "White Slave Trade." He says:

"I greatly regret to have to say that the investigations made in the bureau of immigration and other sources of investigation lead to the view that there is urgent necessity for additional legislation and greater executive activity to suppress the recruiting of the ranks of the prostitutes from the streams of immigration into this country."

One of the investigations referred to estimated that 15,000 victims are annually imported into the United States. It seems, moreover, that the nefarious trade is regularly organized, with a central bureau, and branch offices in all the large cities from the Atlantic to the Pacific, and agents at all the immigration harbors and in different parts of Europe. The most cunning and successful agents in Europe are "traveling American ladies," who have plenty of money and use it freely to lure their victims to destruction.

The President's call for Federal legislation and the bill bearing on this matter recently brought in by a Congressman are moves in the right direction. But all the legislation in the world, as it only punishes a convicted offender, will not be able to decrease materially the number of the unfortunate victims of vice, unless the prostitution evil is attacked where its deeper roots lie hid.

Much is being done for the girl that remains at home; there are hundreds of thousands of charitable institutions to take care of the orphan, the sick, the poor, the unfortunate girl; but has the same care been bestowed on the girl that seeks a livelihood in foreign parts—the girl that only too often falls a prey to the agent of immorality? Before she leaves her native town or village, on the journey when she arrives at her destination and during the period of her exile, until she is safe again in her old home or has settled down for life in her new one, this girl should be guided and protected by the hand of Christian charity. This hand must reach from city to city, from land to land, over deserts and seas—it must be the hand of internationally organized protection of the emigrant girl.

A Protestant organization of this kind has been in existence for more than thirty years. Its headquarters are in Neuchâtel (Switzerland) and it counts nearly 15,000 members in forty different countries of the world. The kindred Catholic organization is of more recent birth. The imminent moral dangers to which the numerous Swiss servant girls were exposed in Hungary and Russia, in 1896 inspired M. Léon Genoud, of the University of Fribourg, with the idea of founding a society for the protection of Swiss emigrant girls. He was ably sec-

onded by Madame Louise de Reynold. After a fruitless effort to amalgamate the proposed work with the already existing and very active Protestant organization, Madame de Reynold founded at Fribourg, September 22, 1896, the "Œuvre Catholique Suisse de Protection de la Jeune Fille," identical in aim with a society organized in Bavaria, 1895, the "Marianischer Maedchenschutzverein."

The new association spread rapidly over Switzerland, and its fame was heralded through the continent. The first general reunion was held in August, 1897, and was attended by delegates from all the Swiss cantons and the principal countries of Europe. At this congress M. Genoud's proposition to internationalize the association by affiliating with it all the existing works of the same description in other countries, was unanimously adopted, and a constitutive assembly was convened under the chairmanship of Mgr. Werthmann, of Baden. The result was the "Association Catholique Internationale des Œuvres pour la Protection de la Jeune Fille." Fribourg, the seat of the great international university, thoroughly Catholic in population, situated in a neutral country, where the great languages of continental Europe—German, French and Italian—meet, was chosen as the headquarters of the association. (The address of the international secretary is 28, Rue Romont, Fribourg.)

The association is governed by an international board of directors, an international committee, and the periodical international congresses. The Blessed Virgin, under the title of Mother of Good Counsel, is the heavenly protectress of the association, the "Year-Book" (German and French), "Guides" for traveling girls (in fifteen languages), and the *Monthly Bulletin*, are the official international organs. It has been repeatedly blessed and recommended by the Holy See. The Cardinal Protector has always taken the most lively interest in the progress of the work. In 1899 he sent Mgr. Müller-Simonis, of Strassburg, to South America, and, in 1907, to Turkey and Greece, in the interests of the association, and he has already given him letters of recommendation to the bishops of the United States and Canada, some of whom he intends to visit in the course of the current year. The governments of the various countries have not been behindhand in appreciating the social significance of the association, and at the Expositions of Liege, Milan and Bordeaux first prizes of merit were awarded to it by the unanimous decision of the judges. The association is, moreover, in continual touch with the "International Society for the Prevention of the White Slave Trade," founded in London, 1899, and the various national organizations of the same description.

The end of the association is threefold: First, to unite, for common action, the works and institutions, which, in the various countries, are occupied with the protection of girls. Second, to facilitate the foundation of societies and institutions where they do not exist. Third, to enlist the services of isolated members in places too small or too poor to support regular organizations. The Asso-

ciation is, therefore, a coalition of works, institutions and isolated members for the protection, material, moral and religious, of girls of all classes, but especially of emigrant working girls. In this way it carries on a social apostolate amongst one of the most numerous and interesting classes of society.

Among the ways and means employed are the securing of employment, protection during the journey, the organization of courses of instruction and manual training, the establishment of savings banks and sick and old age pensions, houses of refuge, homes and social clubs, the systematic fight, in conjunction with the civil governments, against the white slave trade and the dangerous newspaper advertising. An instance related to me by Mgr. Müller-Simonis at the Charity Congress in Erfurt last October, will illustrate one phase of the work. "Some months ago," he said, "there was question of sending a fifteen-year old orphan girl from Strasburg to her sister, a servant girl in Madrid. Everything was arranged by the Strassburg branch of the Association. One of our representatives brought the girl to the train, and recommended her to the care of the conductor. In Paris, where she had to change trains, a member of the local organization met her at the station, secured good refreshment at a moderate price, conducted her to the Gare d'Orleans and placed her in the train bound for Bordeaux. At the station in Bordeaux, ladies in the employ of the local secretaryship, which had been notified by its Paris correspondent, met her and conducted her to the train bound for the Spanish frontier. Here a frontier-commissioner, one of our confidential agents, looked after the fulfilment of the customs formalities and saw her safe on her way to Madrid, where her sister met her at the station. The orphan girl and her protectors everywhere recognized each other by the official international countersign: the yellow and white-covered guide in the hand of the girl and the yellow and white ribbon on the shoulder of the ladies and the frontier-commissioner."

During the twelve years of its existence the Association has made wonderful progress. The following is a list of the various countries with the number of national committees, secretaryships, works and institutions affiliated with the International Association June, 1909:

Germany, 435; Austria, 88; Belgium, 263; Denmark, 2; Spain, 40; France, 913; Great Britain and Ireland, 30; Greece, 5; Italy, 65; Luxemburg, 6; Monaco, 2; Norway, 4; Holland, 193; Portugal, 8; Roumania, 8; Russian Poland, 19; Sweden, 6; Switzerland, 241; Turkey, 6; South America, 165; Asia, 43; Australia, 1; total, 2,572. This makes an increase of 882 institutions in three years.

Neither the United States nor Canada figures on this list. May this short and imperfect sketch of the great Catholic Association help to realize the hope expressed by M. Genoud at Strassburg, that at the next International Congress the Great Republic of the New World will be fittingly represented and give a new impulse to the movement.

J. J. LAUX, C.S.SP.

The Catholic Mission Field

The persecution now harassing the Catholic Church in France brings with it a crisis in the life of the Universal Church, which Catholics the world over may not overlook. No nation has rendered service in the world mission field at all comparable to the work hitherto carried on by the French people. To them is the Church indebted almost entirely for the splendid achievements of the last century—the associations for the support and spread of missionary activity, the majority of the newer Mission Congregations, and the Apostolic schools. Catholic France has sent into the field of apostolic labor the best she possessed of manly courage and womanly devotedness, until to-day she numbers thousands of self-sacrificing sons and daughters toiling their lives away in distant mission lands. In a recent article in the *Katholische Missionen*, Father Huonder, an authority on the mission work of the Church, supplies data to enable one to measure the wide extent of France's influence. He tells us that of the 108 missions districts in the Orient, just one-half, of the 60 accredited to Africa, about 30; and of the 18 in Oceanica, 9 have been long entrusted to the exclusive charge of French missionary bodies. And while it is undoubtedly true, he adds, that not all of the religious, men and women, engaged in these fields are of French origin, the considerable number of French priests and nuns devoting their lives to the service of the Church in non-French districts is an element of France's generous zeal not to be disregarded. Moreover, throughout the nineteenth century the material support of the army waging the war of Christ in these pagan lands has been drawn, if not entirely, at least in more than proportionate share, from the charity of the eldest daughter of the Church. The same reliable authority affirms that from the year 1822 to 1900 the Society for the Propagation of the Faith collected \$69,000,000 from the Catholic faithful, and during the interval between 1843 and 1900 the Association of the Child Jesus gathered nearly \$22,000,000, of which sums Catholic France contributed nearly two-thirds of the former and at least one-third of the latter.

Can the zealous charity hitherto prompting the Catholics of France be depended upon to continue the splendid work in equally generous spirit in our own day? Were there question of zeal and charity merely, no one might hesitate to answer, but the bitterness of the blow which has struck the Church of France in these latter years makes clear the impossibility that her devoted children should continue to honorably lead all others in bearing the burden. The losses entailed upon the French mission societies, whose home property has been confiscated through iniquitous legislation, whilst their members have been exiled to make new foundations in alien lands, have been enormous; the annual large gifts flowing in for the work from the rich endowments of ancient abbeys and monasteries must cease now that the religious houses have

been secularized; the French diocesan clergy, noted for their large-hearted charity to the missions, are now engaged in a desperate struggle to support themselves in the changed conditions that obtain; the subventions of the government, once no small element of help in the vast expense, practically are withdrawn from all save a few missions of the French protectorate.

And most inopportunistly does the resultant straitening of material resources enter into the perplexing problem facing the men and women who have given their lives to this work so near to the heart of the Church. The critical hour in which the future of the missions among pagan peoples is to be determined appears to be close at hand. To understand one has but to consider the upheaval wrought in the Orient through recent happenings. The rapid progress of Japan during the last few years has aroused all Asia to a consciousness of its strength. Already signs are observed which mark the impatience with which it bears the four-hundred year tutelage Europe has exercised in its regard, and in consequence the protection of the missions by European powers, once a large element of strength to those who labored among the Asiatics, unquestionably will cease soon to be a helpful influence. Missions and missionaries, in the changed policies which seem to threaten in the Eastern hemisphere, will be obliged to take a stand independent of the aid they have been enjoying from the world powers.

It is an entirely new state of affairs and it brings hitherto unthought of difficulties to those whose duty it is to shape the policy of the foreign mission work of the Church. The difficulties are in no wise lessened by the notion which unwise writers of an earlier day have done much to spread among Catholics. No doubt these meant well when they wrote of the futility of non-Catholic efforts in the mission field and of the sterility of Protestant missions, but their contentions have wrought harm in lulling the Catholic mind to a false security. They neglected to distinguish clearly two quite different things: Christianity as a supernatural religion and the Christian civilization which follows, as a purely natural result, the spread of the Christian religion. Fail as they must in their efforts to implant the former, Protestants are by no means unsuccessful in introducing the latter, and with the immense resources they have in hand, they are winning, as our own missionaries testify, a wide influence among pagan peoples. The success which comes to them in what can be the only outcome of their work in the mission field may be readily analyzed. What the awakening peoples of Japan and China desire is precisely the advantages they note in the civilization, in the intellectual and material progress that marks the western world to-day. The heroes and heroines of the Catholic Church, who do battle for the Faith in these un-Christian lands, have the higher aim, but it is mainly through the lure of the natural that they will bring home to the nations among whom they struggle the blessedness of Christ's kingdom which it is their supreme purpose to

build up among men. And we at home must not be blind to the increasing difficulty, which the growing influence of non-Catholic workers in a purely natural sphere necessarily opposes to them.

Catholics in other lands are beginning to appreciate the fact that mission work among nations still in the darkness of paganism may no longer practically be relinquished to the generous sacrifices of one devoted people. The changed relations growing out of the political life of the world demand that the whole Catholic body arrange its forces in new alignment to face the need that is pressing in the sphere of mission activity. Catholic Germany has already responded to the call, and in the last great Catholic Congress in Düsseldorf a resolution was adopted by delegates present from all parts of the empire. Its framers worded the resolution well. Heretofore at similar meetings the support and encouragement of missions distinctively German in their inception and development have been urged upon the delegates, but this year, wide awake to the critical situation existing, the resolution calls for a united world-wide support of Catholic effort in the mission field. With the characteristic energy of the Catholic people of the empire, the work is already being carried into practical effect, and in every parish a vigorous impulse is noted in favor of the associations for general mission work in foreign lands.

What shall we of America do? It goes without saying that it is easier to do civilizing than Christianizing work, and unless the missionary idea and spirit take hold of our Catholic clergy and laity infinitely more than is the case to-day, the strong non-Catholic organizations in the field will so assure the propagation of their mission ideals as to win a paramount influence in the eastern hemisphere. That influence once obtaining, through the lure of the civilization these ideals stand for, the vast field of the Orient will be lost to Catholic effort. The fact that the English language has come to be the world vehicle of western civilization already assures to Protestant missionaries, seventy per cent. of whom, we are told, are of our race, a decided advantage over Catholic workers, the majority of whom have thus far been of French antecedents. The question is one that appeals to every child of the Church—What shall we of America do?

M. J. O'CONNOR, S.J.

Poland's Last War for Freedom

The last week in January is dedicated by the Poles all over the world to the commemoration of their last struggle for independence against Russia. The incidents leading to the uprising, as well as the war itself, are interesting to the world at large as one of the issues involved was the liberation of serfs not only in Poland but in Russia also. Historians have generally accepted the freeing of serfs in Russia as Russia's voluntary act. when in fact a study of the events of that period will credit the Polish movement with that reform. After Russia

was humiliated in the Crimean War in 1856, Czar Alexander made two promises in Paris which were not included in the formal treaty, but nevertheless made a part of it by a secret clause. He promised to grant Poland reforms and to abolish serfdom in his own domain. But as soon as the foreign troops left Russia, the Czar saw fit to regard the proposed reforms and the proposed abolition of serfdom as premature and injurious to the economic interests of Russia.

The first signs of unrest appeared in Poland in the beginning of 1861, five years after the treaty of Paris. The movement made itself manifest by gatherings of people in the churches, and the singing of patriotic hymns. From churches the people marched through the streets of cities and towns and continued their prayer for freedom. The Russian authorities recognized the signs. All Polish rebellions began in the same way. For two years Russia used the usual repressive measures, then in the beginning of 1863 conceived a bold plan to prevent the impending uprising. An order of conscription was issued, which was to have been enforced in one night, for over 50,000 Polish recruits. But the agents of the Polish national government, maintained secretly in Warsaw, learned of the order in time and even secured partial lists of the intended victims. The would-be conscripts fled to the woods, armed themselves as best they could; thus the actual struggle began. The Polish secret government, seeing that the movement could not be delayed longer, proclaimed a general rising January 22, 1863.

Now note what happens. At the first signs of the movement in Poland two years before, the Czar, in order to propitiate his serfs, granted them partial freedom, which, however, did not include the right of ownership of land. They were still bound in servitude to their landlords. The Polish national government, in its manifesto, declares:

"In this first day of our holy struggle for Poland's independence we declare all inhabitants, irrespective of creed or race, class or occupation, free citizens and equal before the law. The land which the peasants have tilled as serfs or otherwise becomes by this decree the absolute property of the tillers; the landowners will be compensated for their losses out of the treasury of the Republic."

Immediately after this declaration, the Russian government, in order to deprive the revolutionary movement of the sympathy and support of the peasantry, granted on its side liberty to the serfs, thereby practically ratifying that part of the Polish manifesto.

The price of liberty of the serfs in Russia, as well as Poland, was the Polish insurrection, the consequences of which were indeed terrible and, considering the meagre chances of success, pathetic in the extreme. The success of the movement depended almost entirely on the intervention of other Powers. And indeed Napoleon III contemplated such intervention, and even opened negotiations with the governments of England and Austria.

But here Prussia stepped in. Bismarck made an open alliance with Russia to maintain the status of the Poles. Then Austria hesitated; and against the alliance, France and England, too, did not seem to think it worth while to persevere. Over 200,000 Poles and Lithuanians engaged the Russian forces in a sort of guerilla warfare. In all there were over 600 battles and skirmishes. The losses on the Polish side are calculated at 50,000. The Russian statistics place their loss at 40,000.

The second and the most pathetic period of the struggle was directed by Dictator Romuald Traugutt who, with a cabinet of five members, constituted the Polish government. They held their meetings secretly in the zoological cabinet of the Warsaw University. They were discovered in April, 1864, and executed August 5 of the same year. The last skirmish was fought in March, 1865, in which a small detachment of patriots was commanded by a priest, Father Brzoska. That, like the solemn and final act in a religious rite, closed the rebellion.

ADAM GREGORIUS.

The Socialistic Kingdom of God

III.

(Conclusion.)

Economic justice, as was explained, is deemed necessary for the Kingdom of God as a bulwark against Mammon, its deadly and most dangerous enemy, and as a protection of its existence, unity and vitality. There are other reasons for its necessity of still greater importance. According to Economic Determinism moral righteousness is essentially based on the economic conditions of society. It rests on them and develops from them; it rises to ever higher degrees of perfection, when sustained by them, and on the contrary, it decays and withers away, when lacking their support. This view is held by revolutionary socialists of all descriptions, by the members of the fellowship as well as by those of the Socialist party, and it is believed to hold for the righteousness and moral elevation of the Kingdom of God no less than for the morality of any other society.

Rev. E. E. Carr expresses his mind on this point clearly and unmistakably. "The God of Moses," he says, "proved Himself the God of nature by recognizing the force of Economic Determinism in dealing with the Hebrews in Egypt. He might have sent them preachers to tell them to be good and they would be happy, but He did not. He might have advised them to bear their wretchedness on earth patiently and they would have rest and plenty in Heaven, but He did not. . . . No. *God knew that before He could uplift a race of slaves spiritually, He must get them out of the slave's environments, make them free and give them a country of their own, where they might enjoy peace, plenty and leisure.* Therefore He undertook first to deliver them from their economic woes—to save their bodies, their basic human

lives—before He tried to work on their souls. . . . The same may be said of the New Testament. The Gospel record is full of stories of body-healing, and but few cases of soul-healing are mentioned. The people are sheep having no shepherd, said Jesus, therefore He spent His time 'going about doing good,' *because he had compassion on the multitude*, and he preached occasionally, as it seemed good." (*Christian Socialist*, June 1, 1909.)

We must hence conclude that the Kingdom of God itself is based on economic conditions. For if they are the basis of social righteousness and justice, and righteousness is the fundamental law of God's Kingdom, the latter must rest on an economic foundation. This is, as an undeniable tenet, expressed in one word by Rev. Paul H. Castle, when he repeats the saying of Ward: "Christianity lies on the bedrock of the labor movement" (*Ibid.* Nov. 15, 1907); and not less concisely by W. H. Watts, who says that we cannot have the Kingdom of God on earth until we right the economic wrongs at the base of our social system (*Ibid.*, May 15, 1907), and by Professor Edwin Markham, who maintains that Christ began to base his Kingdom on the social and material needs (*Ibid.*, Dec. 15, 1907).

Rev. Thomas P. Byrnes gives us a more detailed description of how the Kingdom of God rises on economic conditions and develops by the economic activity. He says: "We cannot build the Kingdom of God as a castle in the air. God's Kingdom must have foundations rooted and established in the very nature of things. It must rest on the earth, on the hills and on the rocks, it must grow naturally out of fields, forests and mines and must send its spires up from the native soil to the sky." (*Ibid.*, June 1, 1909.)

Owing to economic righteousness as its fundamental law the Kingdom of God, which Christ founded as a labor movement, is essentially revolutionary. For economic righteousness, as understood by Christian Socialists, means the abolition of classes and of accumulation of wealth in the hand of a few; means the suppression of competition in production and commerce, as the cause of all social evils; means the overthrow of the power and authority of all those who support capitalism and possession of wealth; means in a word the overthrow of the entire industrial, commercial and political order which for centuries the world has established and is always bent on upholding. This entire order is the Kingdom of Mammon, which must be utterly destroyed, before the Kingdom of God can spread and triumph on earth. No doubt such a universal change in the relations of human society, brought about by struggle and combat, is a revolution, the most thorough and universal that ever took place.

According to Professor Rauschenbusch and other divines, it was this revolution that Christ had in view, when He said that He was not to bring peace, but the sword, and which His Blessed Mother foretold when

she sang: "He has brought down the mighty from their seats and exalted them of low degree; He has filled the hungry with good things, and the rich He has sent away." Rev. E. Dean Martin boldly affirms: "The principle of revolution is Biblical. It is as the very heart of the Evangel. Messianism properly understood is Revolution." (*Ibid.*, Feb. 1, 1909.) Rev E. E. Carr with equal boldness ventures to say: "True religion is necessarily a proletarian revolution, proceeding on the class struggle, until injustice and inequality are destroyed and the human race is fully redeemed from oppression, want, ignorance and sin." (*Ibid.*, June 1, 1909.)

From its revolutionary character we understand why Christian Socialists distinguish two periods in the Kingdom of God. The one is its foundation, its time of combat, the other its consummation, its final triumph and golden age. The first period begins with its inauguration by Christ, when He said to the people: "Repent, the Kingdom of God is at hand," that is, as Weeks interprets these words, "Revolutionize your ideas, the era of co-operation is here." The second period will come with the universal dominion of righteousness. In the language of Scripture it will be the city of God; in that of the Socialists, "the moment when the forces, deep-seated in human nature, the sense of order and the love for cooperation, at last set free by the sweeping away of an outgrown system, will build up a new system by which the best that is in man will be evoked into its natural activity." (Weeks, 'Socialism of Jesus,' pp. 40,42.)

The Socialistic Kingdom, as analyzed and characterized in this and the two preceding articles, proves devoid of any supernatural element. As such we must regard it not only for the reason that it is temporal and earthly. Its very foundations are laid on the rock of economic conditions, and not on any institution beyond the material world. The morality that is to prevail in it rises exclusively from earthly soil, and consists merely in the exercise of faculties seated in human nature. There is in it no redemption from sin through the death of Christ, but only deliverance from temporal evils, poverty and economic oppression. Nor does it prepare man for a future immortal life in heaven; for its aim and object is happiness, plenty and enjoyment on earth. Nor are there in it belief in divine revelation, religious rites for the worship of God, divinely instituted sacraments, a ministry of priests, and hierarchical authority. Such things are not needed for the purpose for which it is said to exist.

"In this temple of humanity," says Rev. T. P. Byrnes, "industry will be a sacrament and labor a ministry," and we may add, class-struggle, revolution, collective ownership and production will be the proper means of salvation and redemption. In short, the Socialistic Kingdom of God is mere naturalism, and that of the lowest kind; for it is but disguised materialism, inasmuch as its often vaunted spirituality and loftiness are but the outcome of

the material conditions of human society and in no way the gift of God. Therefore, notwithstanding all the protestations to the contrary, it turns out to be the radical abolition of Christianity as a supernatural and spiritual religion.

JOHN J. MING, S.J.

Mother Duchesne

The cause of Mother Duchesne having been recently introduced at Rome recalls the story of a life remarkable in its far-reaching influence, in its strange vicissitudes, in its suffering of mind and body, heart and soul; remarkable, above all, for a sanctity which was attained inch by inch against the odds of marked natural defects. The ardent piety of the child, Philippine Duchesne, existed side by side with faults which, without sharp and persevering struggle and great graces from God, are incurable. She had what, in her native town, was known as the "Duchesne character," strong, valiant, devoted, but uncompromising and sadly lacking in pliancy and amiability. There were years of striving for patience and sweetness under the wise direction of Mother Barat; years of purification, when she waited, yearned, hoped, prayed; of humiliation, apparent failure, broken health, helpless old age.

It was she who, just eighteen years after the foundation of the Society of the Sacred Heart, led a band of its religious to the lower Mississippi Valley, which, except for the flourishing towns of New Orleans and St. Louis and a few villages, was little more than a wilderness. Nevertheless, thanks to the untiring zeal of a handful of missionary priests and their bishops, Catholicity was spreading steadily in spite of stupendous obstacles. Mother Duchesne suffered privations that daunted the hearts of the most intrepid pioneers, suffered them bravely, joyfully; but the houses she founded prospered slowly or not at all. It was the work of others that succeeded. How often God deals thus with especially favored souls!

Her practice of poverty and mortification was heroic. She ate scraps of food from the children's table, drank only coffee diluted with a little milk and much water. She wore a habit rusty with age and mended until there was little of the original fabric left. In a climate, severe for those who are accustomed to it, and doubly so to one who had spent the first fifty years of her life in France, she never had fire in her cell; she rested on a thin mattress thrown on the floor with only one light covering. She slept very little. During the night she would mend the clothes of the children and the religious, or again, spend hours motionless before the Blessed Sacrament. Though superior, she helped in the kitchen, fed the chickens and cattle and cared for the sick with untiring devotion. In the midst of almost inconceivable poverty she managed to help the missionaries, generously giving them both food and supplies.

As a young girl Philippine Duchesne entered the con-

vent of Sainte Marie-d'en-Haut where she had been educated. She had not received the black veil when the Revolution broke over France in all its diabolical fury. Her community shared the common fate. Philippine returned to her father's house to practise in the world the virtues of the cloister. Some years later when order was restored and religious were once more free to follow their vocation unmolested, she leased Sainte Marie and returned to it two or three companions. She resolved to gather together the scattered community. In time most of the nuns did return, but their superior was old and ill fitted to govern her disorganized band. The greater number had lost their fervor during years of contact with the world. Many went back to it; so that when, after prayerful deliberation, Mother Barat affiliated the convent with her infant society it had but few inmates and several of those had been received after the departure of the greater part of the old community.

In 1806 the saintly Dom Augustin de Lestrange, Abbot of La Trappe, spoke to the religious at Sainte Marie of the condition of the Church in America. He told them of vast regions sparsely peopled by savages who had never seen a priest, never even heard the name of the one true God; of the immigrants, Frenchmen and Irishmen, heirs to the Faith, who, surrounded by Protestants and unsupported by the grace of the Sacraments, forsook the Church either through carelessness or worldly ambition. From that hour the great desire of Mother Duchesne's strong heart was to devote her life to spreading the knowledge of God beyond the Atlantic.

Twelve years passed before her wish was gratified. She plead incessantly that she might be allowed to go but Mother Barat wisely and prudently urged that the Society was then too small, too weak to scatter its forces. Mother Duchesne's impetuous character and indomitable will could see no difficulties, and it was in a spirit of childlike obedience that she blindly submitted to the decision of her saintly superior. When, at last, the permission was granted, her joy knew no bounds. There is a note of triumph in her farewell letters to her relatives that sounds loud above the undertone of sadness at parting to meet no more.

After a voyage, long and trying even for those days when the small, over-crowded vessels were dependent on the caprice of the wind, Mother Duchesne and her companions landed in Louisiana. Then followed a series of wearisome delays before they reached St. Louis to learn, to their disappointment, that it would be impossible for them to settle there. They were obliged to go on to St. Charles, a poor village on the Missouri, some miles further north. At the end of some months' struggle against direst poverty the brave little band had to move to Florissant where they remained for many years teaching the children of a few wealthy St. Louis families and some wild little Indians.

In time other foundations were made in what was then the enormous territory of Louisiana, bought not

long before, from France, one at Grand Coteau, one at St. Michael (both within the present State of Louisiana), another at St. Louis; the once forsaken school at St. Charles was reopened. During the first twenty-two years of Mother Duchesne's American apostolate the houses of which she was superior were always poorer than any of the others. It was, she thought, owing to her inefficiency that they failed to prosper. Repeatedly she begged to be relieved of her burdensome office and at last her wish was granted. She was sent to St. Louis as a simple religious.

The following year, at the age of seventy-three, the victim, not only of the infirmities that come with the years, but of enfeebled health brought on by unimaginable hardships, she crowned her heroic life by a deed worthy of an apostle of a Crucified Master. She went to a settlement of the Pottawatomie Indians and for a year, with the simplicity of a child, tried to master their extremely difficult language and to accustom her frail old body to life in a village of savages. Her heart was indeed valiant but her health gave way and soon she was able to help only by her prayers. She spent hours at a time in the poor little makeshift chapel until the savages, with their love of designating people by their leading characteristic, christened her "the woman who always prays." Under these circumstances her superiors felt obliged to send her back to St. Charles. Her recall was a great trial. To live with the Indians and to work for them had been her ambition. She had long been an ally of Father De Smet, whom she had known when he was a novice in the early days at Florissant, and had afterwards aided in many ways.

For ten years she suffered on at St. Charles in a small, bare room which opened into the chapel, and is still to be seen as it was when she sanctified it by her presence. It was not until 1852 when she was in her eighty-fourth year that her long tried soul was released. For months she had grown weaker and weaker. The end came peacefully and sweetly.

FLORENCE GILMORE.

Senhor Joaquim Nabuco

Senhor Joaquim Nabuco, Brazilian Ambassador to the United States, died suddenly at the embassy in Washington on January 17. He was born in Recife, Brazil, August 19, 1849, and was the son of Senhor Nabuco, a leader of the Liberal party during the reign of Dom Pedro II. His grandfather and great-grandfather also were Senators, so that he represented in the Brazilian Parliament, when he entered it in 1878, the fourth generation of his name. He took an active part in the movement for the abolition of slavery and after a visit to Portugal and England for the furtherance of this cause he went to Rome where his efforts were approved and supported by Leo XIII. Senhor Nabuco's attachment to this

movement allied him to the imperial dynasty and when the republic was proclaimed in 1889 he held aloof from the old monarchical parties who accepted the new order of things. Later he became reconciled with the republic and from 1900 to 1905 was Envoy Extraordinary to England. During this period he was sent on a supplementary mission to Italy to advocate the rights of Brazil in the arbitration of her dispute with Great Britain concerning the boundaries of British Guiana, of which the King of Italy was the arbitrator. The importance of the part Senhor Nabuco had in the settlement of that question may be measured by the published documents which form a series of eighteen volumes. He was a member of the Hague permanent Court of Arbitration and was president of the third international conference which met in Rio Janeiro in 1906. A year earlier he became Ambassador in Washington, having been appointed in 1905 when Brazil created her first embassy to the United States. Senhor Nabuco was the author of a work in Portuguese: "Um Estadista do Imperio," or the life of his father, Senhor Nabuco, which is a constitutional history of the reign of Dom Pedro II. Another valuable contribution from his pen is his "Minha Formaço," a literary and political autobiography. Director Barrett of the Bureau of American Republics, says of him:

"Mr. Nabuco undoubtedly was one of the most profound scholars that has ever represented a Latin-American country in foreign lands. He had an exceptional knowledge of international law and affairs. He was the master of many different languages and he was a brilliant writer upon a great variety of subjects, ranging from law to poetry. His name will go down in history as one of the notable men of Pan-American progress and relationship, and always will be known as one of the foremost statesmen of Brazil and Latin-America. The cause of Pan-Americanism and the International Bureau of American Republics have lost a most distinguished and earnest advocate and a sincere friend in the death of Mr. Joaquim Nabuco."

The funeral services were held with all the impressiveness and solemnity befitting the rank and services of the distinguished ambassador at St. Matthew's Church, Washington, where solemn high Mass was sung in the presence of the Apostolic Delegate, the Most Rev. Diomedes Falconio. President Taft, the members of the Cabinet, nearly all the diplomats in Washington, members of the Supreme Court and a number of Senators and Representatives were also present. The *Washington Post* editorially pays him a graceful tribute for "his courtly kindness, his conciliating diplomacy, his grasp of affairs, his splendid literary ability, but most of all his warm and attractive personality. He was a strong man, yet gentle; firm in diplomacy, yet kind and generous; a man of letters, yet close to humanity. And in his passing the Capital, where he served for five years, suffers a deep personal loss."

CORRESPONDENCE

The School Question in British Politics

LONDON, JANUARY 8, 1910.

Already the election campaign is in full progress. The original issue is being obscured by a number of subsidiary questions, and the vote will not be by any means a clear plebiscite on the action of the House of Lords. On both sides individual candidates and their supporters and even some of the leaders are indulging in more than the usual exaggerations and palpable misstatements of election times. The appeal to popular opinion is sadly marred by the intrusion of appeals to popular prejudice and ignorance.

Catholic candidates muster more strongly than in any previous contest. There is, of course, the solid phalanx of Catholic Home Rulers in Ireland, but in Great Britain a few Catholics appear among the Liberal candidates and in the more moderate wing of the Labor party, and a considerable number among the Conservative candidates. One may reasonably expect that there will be about ninety Catholic members in the new House of Commons, and however much they may differ on other issues they will vote as a solid body whenever and wherever the Education question comes up for discussion.

Conservative candidates are nearly all giving clear and satisfactory replies to the question proposed by the Bishops as to their action with reference to the rights of our Catholic schools. The Liberals are mostly avoiding a direct reply and contenting themselves with calling attention to Mr. Asquith's declaration that in any future legislation on the Education question liberal concessions will be made "to minorities in populous districts." Unfortunately the restriction of special treatment to "populous districts" would have the effect of penalizing and starving out of existence some four hundred Catholic schools. But even as to the other schools, those of large towns and cities, Mr. Asquith's declaration, read in its context, is not reassuring or satisfactory. For he says that the Government stands just where it did four years ago, that is, on the platform of the Birrell Bill, which even with its amendments Catholics would not accept, and which they successfully resisted, thanks to the action of the much abused House of Lords.

A large gathering of Catholic Trades Union delegates has passed a resolution declaring that Catholics will refuse to subscribe further to Trades Union funds unless secular education ceases to be an item in the political programme of the Trades Unions. In the north of England, in the textile industries and in the mining centres, Catholics muster their tens of thousands in the Trades Unions. It is well that they are taking combined action to make their influence felt.

There died yesterday at his house in North London the Rev. Michael Baxter, clergyman of the Church of England, popularly known as "Baxter the Prophet." At least ten times in the last forty years he confidently fixed the date of the general judgment and lived to see it pass by. He was a bold interpreter of Apocalyptic prophecy, and, as usual with such people, found his key to the problem of the world's end in discovering the number 666 in the names of various public characters written in Greek letters. Napoleon III, the unfortunate Prince Imperial, Prince Jerome Napoleon, General Boulanger and Prince Victor Bonaparte were successively identified as the "Beast, No. 666." When the lapse of time showed his

dates were wrong, and the passing away of the men he had marked with the mystic number proved that he had blundered, he began again with a new series of interpretations. He had a considerable following, and the newspaper in which each week he published his views had an enormous circulation, and became a valuable property. Once this paper gave striking proof that the "Prophet's" view of the future was very limited. In order that it might reach the remotest subscribers on the Saturday morning, he printed it in the middle of the week. When the King's coronation was first arranged Mr. Baxter, with a journalist's intelligent anticipation of coming events, brought out his paper with a report of the ceremony and a picture of the King's state entry into the city after the event. Some thousands of copies were already on the way to subscribers when the coronation was suddenly postponed because the King was in the hands of the surgeons. But there was the faked record in print and picture showing things that should have happened but at the last moment had failed to occur. Mr. Baxter calmly went on with his paper, prophesying the exact date of the world's end, after showing he could not foresee the events of the next three days. And his subscribers took him at his own valuation and went on buying his ever varying Apocalyptic prophecies. There is a large market for this curious literature in Bible-loving Protestant England. One of the most virulent of the anti-Catholic weeklies is full of it every week end.

A. H. A.

Christmas Among the Lepers

MOLOKAI, JANUARY 3, 1910.

Christmas time and New Year's, here at the Leper Settlement, have passed in a very pleasant manner. At the home our people have been for about two years in fine disposition, spiritually and otherwise. It seemed a wave of piety but is lasting extremely well, nearly all making frequent Communion and special devotions, very edifying, even the blind—those who can walk—going to the church several times each day.

Good order prevails over the settlement, and this whole happy season has been doubly so through the good will of the people—our lepers—and the generosity of our friends over the islands.

JOSEPH DUTTON.

The New King of the Belgians

LOUVAIN, DECEMBER 25, 1909.

Le Roi est mort. Vive le Roi! The first part of the famous phrase was accomplished; the second part was not to be until the old king was buried. To accentuate and help along the sorrow, more official than heartfelt, it must be confessed, of the nation, a heavy rain fell all day Wednesday. Four days before the body had been brought from Laeken and lay in state at the Royal Palace. Wednesday morning it was solemnly carried to the Cathedral of St. Gudule where Cardinal Mercier was to officiate. The great Gothic edifice was decorated in black, and formed a striking contrast to the brilliant uniforms of the many foreign princes who followed the king. After the absolution of the body, the funeral cortege made its way along the road lined with enormous crowds, to Laeken, where the body was placed beside the bodies of his dead wife and son and near those of his father and mother. It was all very solemn and very simple, yet much more gorgeous than what Leopold himself called for in his will. So passed from view the

second king of the Belgians, not so bad a man as some would have him and probably not so good either as others make him out; but a great king, who did many good things, and many bad ones. According to Belgian tradition Prince Albert of to-day will not be King Albert until to-morrow.

Vive le Roi! On Thursday, December 23, the new king of the Belgians, Albert I, made his solemn entry into Brussels amid an indescribable burst of enthusiasm and formally took the oath of fidelity to the Constitutions before the united Parliament. As early as eight o'clock in the morning the streets, now gaily decorated in marked contrast to the mournful colors of yesterday, were thronged with the crowd. All the morning, trains from all parts of the country poured in their thousands and by ten o'clock the route of the triumphal procession was thronged eleven or twelve deep, tier upon tier, with an eager, well-affected crowd. The procession started from Laeken, a suburb, passed through Molenbeek and was at last received by the Burgomaster of the city at the gates. Queen Elizabeth came ten minutes before the king. There was first a regiment of Lancers, gay in their holiday trappings, at their stirrups long lances with a flowing pennon at the top; a court dignitary or two followed in a carriage and then a band playing "The Brabançonne," the national air. It is the queen. She is in a brilliant court equipage of gold and white drawn by six prancing horses; behind stand two giant lacqueys in long coats of mauve, and within are the Countess of Flanders, the King's mother, radiant and happy, the Queen, and the two little Princes, Leopold and Charles. The Queen is immensely popular with the Brussels people and the ovation she received was deafening; she graciously returned the salute, while the two little yellow-haired princes, eight and seven years old, took it all as a matter of course. A detachment of Lancers followed.

Just as the King entered the city, the heavy clouds until then threatening the happiness of the day, suddenly cleared away and the sun shone out brightly from a brilliant blue sky—a splendid omen surely. On the streets the King was awaited more and more impatiently. At last he came. First a regiment of cavalry, as before, then the marshal of the court; then an interval of thirty or forty feet. In this interval rode the King, alone. Tall, majestic, easily mastering his restless horse, he was very much moved, and frequently saluted the crowd, which by this time was frantic in its applause. The king is light haired with a light mustache and beard, with an intensely earnest expression and is retiring, almost timid, in appearance. The enthusiasm he called forth was wild for he is very popular, and justly so, and the moment of his passing was unforgettable, for one could not help feeling, however democratic and republican in conviction, that here was something concrete and human for Belgian patriotism. Their love of country is not a mere abstraction but incarnated in a living, lovable man. It marked a great and welcome revulsion of feeling, for of late years, King Leopold had somewhat lost the hold he once had on the people. Indeed it must have been a discouraging day for the Socialist leaders, for, as some one remarked, the only red flag seen flying was the red handkerchief brandished by a good Capuchin Brother to show his loyalty.

The scene in the House was just as imposing. When the Queen and her following entered, it was already packed to overflowing and brilliant with color. On one side the special royal representatives and princes, on the other the diplomatic corps—each in the picturesque uniform of his country—in the centre the Senators and

Deputies; while the galleries were crowded with the élite of the land. As her majesty entered, the acclamations were so loud that she stood still a moment, while the little princes clung very close to her skirt. Then she advanced to her place. A few minutes later the Duke of Connaught, brother of Edward VII, entered, in his brilliant red uniform of General. Here a pretty incident occurred. Prince Leopold who was bravely ensconced in an enormous armchair, very gallantly offered it to the Duke, who, in his turn, took the little prince in his arms and making room set him down beside him in the same chair. The King's entrance was the sign for a delirious ovation which lasted for several minutes, all joining in, except the Socialists whose cries "*vive le suffrage universel*" were happily lost in the tumult to which they served only to add new volume. In a firm, manly voice the King took the oath, swearing to observe the constitutions and the laws of Belgium. He then read his speech, a vivid personal pronouncement that was cordially received by all parties alike. When he came to the passage on the Congo, he electrified the assembly by suddenly standing up and crying: "we have promised to accomplish a reform and" (with a forcible gesture) "no one has the right to question our word." It was all the more impressive as the King of England's brother was sitting within a few feet of him. The King's passage from the palace of the Nation to his own palace was even more triumphant, if possible, than before; while once he was within, the crowd stood outside cheering for half an hour until finally the King and Queen appeared on the balcony bringing with them the two princes.

The day was a successful one, successful beyond anyone's wildest dreams; the only blot on a glowing day of national pride and loyalty being the stupid, if consistent, attitude of the Socialists. This, however, has certainly been rather a blow to their cause than a triumph. The dynasty is more firmly seated than ever and, what is more, Belgium has a king who is in close touch with the people. Albert I is a man of great depth and earnestness of character, and a good Catholic. In connection with this last, here is an incident. Prince Leopold's tutor was once said to be a Freemason; at this, the king, then Prince Albert, asked him if he was, on his word of honor, which he gave that he was not. M. Val. Brefant, however, discovered that he was one, and made his discovery known to Albert. The next day the old tutor was gone, and a new one in his place. The King is a most versatile man; a great student of social questions, he is also an accomplished scientist, electricity being his specialty. He has done almost everything, worked stripped to the waist in a blast furnace, dug coal in the mines, driven a locomotive, hunted in Africa, climbed in Switzerland—only last year he crossed the wildest part of Africa. His mental qualities have often been depreciated, and fears expressed for the future of Belgium and the Congo. Friday's speech has opened people's eyes, and all feel that the years to come will be an era of prosperous expansion for Belgium, even more than was the last reign, if for no other reason than that Albert will work undividedly for his country, which, as he said, "he loves with all his heart." The politicians are already forecasting a new state of things. The old régime of absolutism, and minister-bullying is over, say they, and indeed the splendid speech of Friday seems to warrant the outlook for a closer understanding between Throne and Government, and a more harmonious and hence more fruitful working together for the good of the country. In the speech the hopes expressed for a

greater moral and mental advancement in the country and the little stress laid on material progress is widely remarked, and commented on favorably by all and looked on as another sign of a change. What promises to be a great reign was opened the next morning with a solemn Te Deum at St. Gudule when the king in answer to the Cardinal's speech avowed his attachment to the episcopate and his firm confidence that God will help him to fulfil the promises he has made to the Nation.

J. W. P.

Straws Show How the Wind Blows

ROME, JANUARY 10, 1910.

I entered a first-class carriage on the express from Naples to Rome, and had hardly taken my seat when two other men came in. They were young, one probably thirty-five, the other a few years younger. One had a red beard; some one of Barbarossa's troopers had probably left his mark on the family centuries ago. The other had the look of a Northern Italian. Both spoke without the Venetian or the Sicilian accent, and both were educated men. We three rode alone from Naples to Rome. When one of them saw the old foreign priest in a seat, he said: "*Una bestia di Prete.*" "They are all beasts," replied the other. Both spoke aloud. What could I do against two? was my thought. And I remembered the words which Corneille put into the mouth of the Roman father. What could he do against three? "*Qu'il mourût.*" The phrase is sublime; but I belonged neither to the Curiatii nor to the Horatii, and I was not ready to die yet by rashly fighting two ruffians in a railroad train. But I watched my chance. They did not suspect that I knew their language, hence their brutal speech. They spoke freely to each other and from their conversation I judged that they were employees of the government and staunch supporters of the King. One went out for a little while, came back, and was in the act of sitting on his friend's hat when I touched his arm and, in Italian, I warned him. He jumped as if a snake had stung him; and the red-beard blushed almost as red as his beard. Then we entered into conversation, during which they heard the praises of a republican form of government in a country with a written constitution which forbids the taking of private property without compensation, in a republic which respects liberty of conscience and in which Protestants, and even freemasons, respect the Catholic Church and often help the priests in their charities. They tried to defend what had happened in their own country; but they could not deny facts, and both had given an example of poltroonery and brutality. The old priest contrasted the genuine republic with their country and its indecent and religion-hating politicians, and ended by saying: "Your nation, and other nations of Europe united with you, are very small physically; and if you gentlemen will permit me to say it, you are like a lot of little roosters fighting in a barnyard; while the great bird on the other side of the Atlantic looks on with contempt and despises your false notions of liberty and of justice." We reached Rome, sound in limb and wind, but two men left the train like two beaten curs.

In Rome a bishop and an American priest were getting out of a tramway, when a well dressed Roman tried to force his way out by hustling the bishop, but the bishop's burly form brushed him aside. He then tried to force his way out before the priest, who was close on the bishop's heels. The man put his arm out to intercept the priest's

exit. The priest had the right of way, so with both of his hands he pushed the rude fellow's arm aside. The three left the car, when the man said to the priest: "You are an ignorant fellow." The priest made a verbal retort, quick, scathing and Dantesque, and the poltroon said no more but sneaked away. Such are two glimpses of dark life in two days of Italy. But there is a bright side. Father Brandi, S.J., told me that the number of students in the Gregorian University had doubled since 1870. I stood on one of the corners near the Gesù and watched the students going to the University to class. The whole Catholic Church was represented from Great Britain to Russia, from America to Africa, Asia and Australia. I saw the Catholic Church in the students and the friars who entered the portals of the old University. The Church is not dead yet and she will bury her enemies as she has always done. Again, on a visit to St. Mary Major's, I saw the Catholicity of the Church. The German students dressed in red were there near an altar. I wanted some information about a picture over the altar and spoke to one of them. He was very courteous and I asked him what part of Germany he came from. "I am not from Germany," said he, "I am from St. Petersburg, Russia." Turning over to another altar I asked a cleric, with no distinctive college dress, where he came from, and he answered, from Poland. We shook hands, and the thought that I, who stood for America and for Ireland, should meet in a few minutes in a Roman church my brothers in the Faith, from such antagonistic countries as Russia and Poland, brought me to my knees and I thanked God that I was a member of the only Catholic Church.

Speaking of the German students, among whom I had met the stray Russian, I want to say that they give very great edification in Rome. By accident I went one morning into the church adjoining their college during the Christmas holidays and found one of them instructing a class of boys in catechism. I admired his patience, for the boys were very unruly and constantly looked around in the church, turning their backs to the speaker. He gave a model instruction, evidently carefully written out and committed to memory. The ideas were all logically connected, the style was simple but polished, and his illustrations apt and such as should keep the attention of fairly well behaved boys fixed on the subject. But the boys were unruly. I noticed the same characteristic in other churches of Rome, and in churches in France, where I saw priests giving boys instruction in catechism. An American catechist would have boxed their ears. How could the stalwart Teuton keep his temper with the lads? Ah! the Jesuits were next door and they were his trainers. I waited for the Mass which the German students were to sing, and was delighted with the music but especially with their edifying conduct. Not one of the forty or fifty students ever turned his eyes from his book except to look at the altar, although the people in the body of the church would have been a cause of distraction to any ordinary Christian.

When Mass was over I was told that Father Wernz, the General of the Jesuits, was living in the house adjoining the church and college, and I was determined to see him if I could. A lay brother mentioned to me the name of an American Jesuit, Father Mullan, who was there, and to him I sent my card and to him I owe the pleasure and the honor of seeing one of the busiest and most important men in the world, one of the best scholars in the Catholic Church and one of the greatest men in Rome. I found a gentle, courteous gentleman, subdued in manner, not very old; with kind eyes and a brow and

head which reminded me of Dr. Herbermann, though the color of the hair is different and the doctor is more portly. Father Wernz is of the dark type of German whom you often meet in the Rhineland and in parts of Bavaria or in the Tyrol. Up to his room I went and forced him, after much effort, to let me kiss both his hands, the right one for St. Ignatius and the left one for St. Francis Xavier. Except my two visits to the Pope nothing gave me greater pleasure than the visit to Father Wernz.

I went one Sunday afternoon to St. Ignatius' Church to a distribution of prizes to the students of a Catholic school for young men conducted by laymen. It was most interesting. Several Cardinals were present, among them one who will always be dear to Americans, Cardinal Martinelli. At this distribution I heard an address delivered by a Catholic gentleman. I am sorry I did not keep his name. It was exceptionally clever and eloquent and was a defense of the whole ground covered by Catholic ethics. One passage I remembered: "How can any government," said he, "be unfriendly to a Church that teaches children to obey their parents, that teaches parents to sacrifice themselves for their children; that teaches citizens to be sober, honest and pure? Are not the rulers who hate and oppress such a Church the enemies of virtue and the enemies of the people whom they govern?"

There is hard work to be done in Rome by the clergy. The comparatively easy times of long ago have disappeared, and the parochial clergy outside the walls and inside the walls will have to imitate the zeal of the over-taxed Pope and his hard working Cardinals and Congregations. Pius X makes every one around him work hard; and no one works harder than himself. How he can stand it is a wonder. The audiences alone would tax the energy of any man; for the applications for audience from America take up many hours of the valuable time of Bishop Kennedy, the courteous rector of the American College.

There is no finer body of young men in Rome than the one hundred and forty-seven students in that College. It has the largest number of any Roman college; the best baseball players, and probably the best choir in the eternal city. They think their choir is the best and so do I; but we are prejudiced.

The old Romans were fond of the grandiose and fond of glory and fame. I fear the medieval and the modern Romans have inherited some of the failings of their pagan ancestors. If you read the inscriptions in the churches, you will see family pride conspicuous, and the desire to perpetuate family names. Did they get this love of fame from the inspiration of the Great Florentine's poem? The love of fame crops out in it, from "Hell" to "Paradise."

And the Irish, how do they do? Some of them visit St. Peter's in Montorio, and kiss the tombs of Princes O'Donnell and O'Neill therein buried. I saw an old Irish priest on his hands and knees kissing the slabs over the princes' graves in the floor of the church; and they all kiss the slab that covers the heart of Daniel O'Connell in the church adjoining the Irish College. The Florentine shows that he wrote his great poem partly from love of fame; but the great Irishman worked for God alone and not for fame. The following anecdote, told me by Monsignor O'Riordon, the Rector of the Irish College and a writer of ability, shows how little O'Connell thought of fame. The Secretary of the Liberator said to him one day: "Mr. O'Connell, what do you think of your future fame?" "What the devil good is fame to a man," replied Dan—he will always be "Dan" to the Irish peasant—"when a man is dead and judged?" O'Connell

knew Thomas à Kempis as well as law, and no doubt was thinking of the words: "Ama nesciri et pro nihilo reputari." UMILITÀ.

A Newly Discovered Maya City

Count Maurice de Périgny, a well-known French archeologist, on a scientific mission in behalf of the French Government, has favored AMERICA with the first reports of the discovery at Nakum, on the Rio Hondo, district of Peten, Guatemala, of an important old Maya city.

The ruins which include four temples and cover an area of about 400 yards square are considered by the French explorer some of the most important hitherto found on Guatemala soil. Judging from the magnitude of the pile, an innumerable multitude of men must have been employed in its construction. Some of the temples, of solid masonry, rise to the height of thirty-five meters and one of them though distinctly Maya presents peculiarities of form seldom encountered in Maya architecture.

Shall the new Maya city give us additional clues to the history of that ancient race? Judging from the manner the count is prosecuting his excavations we feel inclined to think so.

A Word for French Catholics

NEW YORK, JANUARY 22, 1910.

In these days when the religious conditions of France are a constant source of comment and criticism, and when so few real facts concerning them are generally known on this side of the water, it may be well to say a word from personal observation during a long residence in that unhappy country.

The assertion is made that Faith is dead in France. "That the French people have given up God," etc., etc. Nothing could be further from the facts. The Government has undoubtedly fallen into the power of miserable unbelievers and the bitterest enemies not only of the Church of God, but even of their native land.

But they are not representative Frenchmen, nor do they reach their stations of power by fair means, as we understand elections. In one case in a certain town four hundred dead men were counted as having voted! No further comment seems necessary as to their methods to reach control.

Now, as to there being no faith, the writer has found the innumerable Sunday Masses crowded to the doors and with a larger proportion of men than we see in most of our churches here. The week-day Masses, of which there are many more than with us, are well attended, many men as well as women receiving Holy Communion, and occasionally an officer going to the holy table in his uniform, though that may bring him degradation from the army.

In regard to what is done for the faith of children, we with all our boasted faith are put to shame. Hundreds of French parents are sending their boys and girls out of the country to colleges and convents in charge of the religious who have been exiled from their own land. It must be remembered that French people have felt till now that to separate themselves from their children was not to be thought of, and those not educated at home were sent to colleges or convents in their own city or at farthest within an hour's drive from home. These same people are now sending their children to Belgium, Italy, Spain and even to England since the suppression of the religious orders, rather than have them risk their faith with lay teachers.

A. B. C.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JANUARY 29, 1910.

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The Jubilee of the Paulists

The Missionary Society of St. Paul the Apostle, popularly known as the Paulists, have been celebrating the Golden Jubilee of their foundation during the present week. In New York, the cradle of their existence and the principal field of their labors, the highest ecclesiastical dignitaries of the nation have gathered to grace the occasion with their presence and to wish the young society God-speed at the end of its first half-century.

During the comparatively brief span of life through which, as an organized body, they have passed, the Paulists have made a notable contribution of energy and achievement to Catholic missionary enterprise and to the apostolate of the Catholic press. We offer our congratulations on the success they have met with in God's work during their fifty years and, as for the future, we can only say from our hearts, *ad multos annos*, for the glory of God, the salvation of souls, and the strengthening of the Church!

Has Dr. Van Dyke Met the Issue?

Dr. Henry Van Dyke, of Princeton University, lectured last week before the University Extension Society on the subject "Self-Development and Education in America." Though usually sweet-tempered in his utterances, he indulged on this occasion in some caustic criticism of the men who brought the charges of late against American universities and colleges. If he cannot make stronger defense of his clients than that urged in the lecture his sharp criticism will help not a whit to induce us to hold these institutions guiltless. No one has attacked the American college because of its snobbishness, no one has particularly condemned it for lack of a democratic spirit

among its students. The charges made are clear and definite, they turn on the unsound teaching common in these institutions. Un-Christian doctrines are affirmed to prevail and infidel tendencies and rationalism and principles destructive of the elementary concepts of good morals. And when they who make the charges quote admitted utterances of members of distinguished faculties in proof of their contentions, shall one find their logic faulty when they deduce the consequence that the influence of colleges, whose teachers openly advocate what is abhorrent to the Christian sense, must be bad? This it is that Dr. Van Dyke should have met in his defense and this he does not meet. It is quite a novel plea to insist, as does Dr. Van Dyke that it is "up to" the parents of this country to "instill into their children such positive qualities of good character and manliness that whether they enter a university or a counting-house they are superior to evil influence." Hitherto one has been taught that parents send their sons to college to be trained into qualities of good character, and if in the training it be the misfortune of young men to meet guides who deliberately shatter the foundations of Christian faith, it is strange, indeed, to have a Christian minister claim that "nowhere in the world will you find a finer, cleaner and nobler set of young men than are to be found in American colleges." Caustic criticism is a poor weapon unless back of the biting word there stand a truth that satisfies. And the accusers referred to by Dr. Van Dyke will not be satisfied until the heads of American institutions of learning affected take up their charges seriatim and prove that the accusations are unfounded. Can this be done?

Sense and Sensibility

The Milwaukee *Living Church* is shocked at two things; at the administration of the last Sacraments to the late King of the Belgians in presence of Baroness Vaughan; second, at the punishment of the Abbé Brémond for officiating at the burial of Father Tyrrell, while he who assisted Leopold II goes free from blame. The *Living Church* assumes the presence of the Baroness Vaughan to be a fact. We, who as yet have nothing more certain on the matter than the contradictory reports of the newspapers, cannot do so. We can, however, lay this down as morally certain: if she was present, she was so as the king's wife, at least in the judgment of him who administered the Sacraments. The *Living Church* calls her hysterically, "a woman who appears to have been married to the king while her canonical husband was still living—some say even without a divorce—by authority granted by Cardinal Merry del Val, if not by the Pope himself." We do not know the distinction in Christian marriage between a canonical husband and some other kind. A man is a woman's husband, or he is not. If he be, she can not marry anybody else: if he be not, then so far as any tie with him is concerned, she is free to marry even a king. The decision of the case

belongs to the Church and not to any amateur Milwaukee canonist. "By authority granted by Cardinal Merry del Val, if not by the Pope himself," involves two errors. It implies that a special permission to contract an impossible marriage was given in this case, apparently because a king asked it. The craft of Rome is a byword with such as the *Living Church*, which, therefore, ought to have been certain that Rome would never have been so mad as to gratify an old man's whim, at the cost of offending the whole Belgian royal family including the prince who was to succeed him in a very short time. If Leopold II and the Baroness Vaughan received anything from Rome, it was what is granted to the humblest in the Church, a decree, resting on evidence, that whatever marriage the Baroness had attempted in the past was invalid and that she was a free woman. How false it is that only the great can get such decrees, a mere looking into the *Acta Sanctæ Sedis* will show. The other error is the implying of a distinction in jurisdiction between the Cardinal and the Pope. Whatever comes from Rome in the matter of jurisdiction comes from the Sovereign Pontiff, and the Secretary of State especially can be but a simple intermediary. "Some say, even without a divorce." Here the *Living Church* shows its ingrained Protestantism. A divorce would not have improved the status of the Baroness in the least, and consequently would not have influenced in any way a Roman decision. All this, however, is purely hypothetical. We do not know whether the case was carried to Rome or not. Moreover, there are more ways than one of submitting such a case to the Roman Curia.

Anyone not blinded by passion can see the difference between the case of the Abbé Brémond and that of him who gave the last Sacraments to the dying king. Father Tyrrell died obstinate under excommunication which cut him off from the Church, its ministrations and prayers. Leopold was not excommunicated. He had the right every dying sinner has to receive the Sacraments provided he fulfil the necessary conditions of giving signs of contrition and the will to amend. This Leopold II did, and no priest could turn away from him merely because he was a king and the tongues of heretics and infidels were wagging. Had the unhappy Tyrrell given the least such sign there is not a priest or a bishop who would not have hurried from the extremity of the kingdom to reconcile him to God, and none would have rejoiced over his return more sincerely than his former brethren, than the calumniated Bishop of Southwark and the Sovereign Pontiff.

The Baroness Vaughan is not a pleasant person and the feelings towards her of the Belgian princess are intelligible and justifiable. But if she was a wife, she had and has her rights, which can not be sacrificed to gratify princesses however great they be. The *Living Church* seems to be of a different opinion. But this is the way with Protestants who are always contradicting themselves. The *Living Church* rails at Rome for being, as it

supposes, too complaisant toward the king and then turns round to show towards the princesses the complaisance it has just reproved. The sneers at Cardinal Gibbons and the prelates who celebrated the king's obsequies are unworthy of notice. These and the strange metaphor of the odor of sanctity its writer uses, show how he had lashed himself into the fury that takes away judgment.

Education in Japan

The present status of Japan appeals in a special manner to the Catholic missionary spirit. Her success in war, the adoption of a political constitution of a modern type, her alliances with great European powers, and her rapid development in civilization have given to the land of the Rising Sun a preeminence among the countries of the Far East. To the people of the yellow race Japan is an object of admiration; they are eager to imitate her progress and to discover the secret of her sudden elevation. Father Lebon writing in the *Annals of the Propagation of the Faith* on "The Future of Catholicity in Japan," attributes this extraordinary preeminence to the advancement of education in the Island Empire. Even to-day Japan not only receives students from the neighboring countries at her schools and universities, but furnishes Japanese professors to Corea, China, Indo-China and India, where they extend her influence while accelerating the progress of these nations towards the civilization of western lands.

In Japan itself primary schools have a larger attendance than in any other country of the world and recently, says Father Lebon, the government department of public education has decreed attendance at school compulsory for all children from the age of two years upward. Secondary and high schools and colleges are also numerous and well attended. The University of Tokio alone has three hundred professors and over six thousand students. This is a larger attendance than that of the University of Michigan, which in point of numbers leads the other universities in the United States. And yet Japan is still a pagan nation. Its inhabitants are close to fifty millions, among whom there is a leaven of sixty or perhaps sixty-five thousand Catholics. The Protestants number nearly as many as the Catholics, and they are reinforced by thirty thousand schismatics.

The old traditions that formed the basis of Japanese morals are beginning to crumble and there is need of a power and an authority that will give to this progressive nation something better than it surrenders. A collapsing Protestantism or rank infidelity and agnosticism are not conducive to the ennobling of a nation. The only power that will enable Japan to fulfil a worthy destiny is to be found in the teachings and the doctrines of the Catholic Church. Father Lebon tells us that Protestant sects are multiplying their missionary efforts among these people and "our zeal should certainly surpass their activity."

The Fathers of the Paris Society for Foreign Missions were the first in charge of the modern Japanese mission.

Later other religious orders and congregations were invited to share especially in the works of Christian education. For twenty-one years the Marianists have devoted themselves to the education of Japanese youth. Their college at Tokio has 800 students, and at present they are building an apostolic school in Urakami. Educational establishments are now conducted by the Trappists, the Dominican and Franciscan Fathers and the Fathers of the Divine Word. The Jesuits are opening an academy in Tokio where lectures on scientific and philosophical subjects will be given in English and in German. Sisters of various religious congregations have also opened schools and academies for girls in this promising country. The Apostolic workers in Japan, according to the "Kirchliches Handbuch" of Father Krose, S.J., now number 130 European and 33 native priests, 416 Catechists and 389 missionary sisters. These zealous workers minister to the sixty-five thousand Catholic Japanese, but they are striving for the spiritual conquest of fifty-million souls.

We thought the fable about one of the Popes excommunicating Halley's Comet was dead. The myth was riddled and turned inside out and cast into the waste-heap in a dozen periodicals during the last six months. And yet it persists in a process of what seems to be eternal recrudescence, merely to illustrate, we suppose, the difficulty of downing a lie. The "World Almanac" for 1910 repeats gravely and seriously the same old Protestant fiction. One would imagine the editors of the "World Almanac" would be acquainted with the literature of the last six months, at least. We hope the rest of the information contained in the almanac is of a more reliable character.

Very properly, the centenary of Gladstone's birth was celebrated enthusiastically in Greece, Bulgaria and Servia, which owe not a little to his support. The two Balkan States may consider their existence due to the zeal with which he defended their cause at the time of the last Russo-Turkish war and the Berlin Congress.

Latest press reports credit Secretary Knox's commercial policy in his administration of the Department of State with the award of the Argentine Government of contracts to an American firm for the building of two Dreadnoughts for approximately \$22,000,000. The Argentine Government has also closed contracts with the Bethlehem Steel Company for \$1,000,000 worth of ordnance for the use of the torpedo boats now building in Europe.

Yielding to the wishes of his wife, who is of Belgian blood, ex-President Zelaya has decided to give up the elegant house that he had taken in Mexico and establish his residence in Belgium.

LITERATURE

A SAINT AND A POET.

"Saint Ignatius," by Francis Thompson (New York: Benziger Brothers), is not professedly a study in asceticism, nor a work of historical research; yet it has probably more value than if it were either or both. It is not of common occurrence that the greatest living English poet possesses the temper, education and sympathy to turn to a great modern saint in a spirit of reverent appreciation for the purpose of interpreting his life to the world at large. The present biography is just such an interpretation. We have never before had anything like it in English. It is a treat peculiarly acceptable to Catholic readers, who can so seldom, in a hostile and wayward literature, abandon themselves to the charm derived from perfect speech without uneasy reserves and the protests of injured feelings.

Moreover, a poet enjoys the advantage of special equipment for his task as the biographer of a saint. For there exists, on the natural side, a close kinship between poets and saints. We have never read about a saint without thinking that he might have been a great poet, nor of a poet without discovering grounds for believing he might have been a great saint. Even in the villainy into which some of our poets have sunk we can see the corruption of one superiorly endowed and called to higher things, who pays in his debasement the penalty of wilful heedlessness of grace and noble inspiration. And no poet has been so consistently deaf to celestial whisperings as not at times to show us, in intervals of bitter self-knowledge, glimpses of that high estate from which he has fallen. He then discloses, at least in his ideal life, the same capacity for generous enthusiasms and the same serene detachment from petty aims which the saint translates into supernatural conduct and blessed realities.

On the other hand, if the saint had not rare potencies of human affection, if he felt not sharply the soft incitements of color and line in the springs and summers of the world, if he was not strangely stirred by the music of sounds and voices, if he were blind from birth to the beckonings of Glory and dull to the enticements of earthly attractiveness, his rejection of all these for something higher and more beautiful would not have that quality and degree of heroism which the Church must first recognize before she will place him, a Confessor, upon her altars. His very sainthood must involve and be the index of a mighty sacrifice. If he could not have been a poet, sensitive to the witcheries and gentle influences of nature and life, he would not in all probability have achieved his humble and all-unconscious heroism of sanctity.

It is not, then, altogether a subject for surprise that Francis Thompson, like his forerunner, Crashaw, has discovered attractive points of contact in the saints, enabling him to understand and pay reverential homage to their strenuous activities, ruthless denials, and fiery ardors in the service of an Infinite Lover. Not many are so fitted as a Catholic poet, by virtue of golden language, natural qualifications and the gift of Faith, to tell the world of what he has seen on the distant heights of the supernatural life. The intervening gulfs of renunciation are broad and deep, and the poet, like so many of us, may not have had the will or the grace for the hardy adventure; but it is given to him, as to few, to appreciate the fine and reckless valor of them that made light of shipwreck and suffering and sore privation in their eager longing for union in thought and word and action with their Creator and Redeemer.

These observations are not so much by way of introduction to what we have to say about Francis Thompson's *Life of St. Ignatius* as an embodiment of the general impression it produced on us. Those who have formed their idea of the poet from stray fragments of his checkered life and failed to catch the melody

and message in the gorgeous turbulence of his verse will have to reconstruct their estimate of Thompson after reading his elaborate study of St. Ignatius. They will have abundant opportunity for discovering that he was no erratic genius, no neurotic emotionalist, no idle juggler of prismatic phrases, without any sense of the seriousness of life and eternity or of the spirit and substance of truth. He has verified his own contention—the subject of an essay by Charles Lamb—that mental sanity and balance, hard common sense, is the eminent quality which distinguishes true genius from whole or partial imitations. He has not fingered the pretty fringes of sanctity; he chose a saint who held in slight regard the mere accidents of holiness, and in his picture has avoided impressionistic vagueness and laid due emphasis upon all the most telling features of his saintly subject.

It is frequently a practice in biography to shirk difficult explanations by saying "Other times, other manners." Thompson's poetic intuition and insight serve him best in just such critical exigencies. He knew his contemporary world, and his Faith privileged him with understanding of spiritual excellence: the dual knowledge taught him the cunning skill to coordinate, without any dimirution, the fearless and uncompromising religious vigor of his hero with the dim lights of a faith-cold audience. Thus he utters the rebuke: "An age which drinks with epicurean emotion the tears of perished lovers, preserved in the lachrymals of dainty editions, is intolerant and disgusted only when the beloved is—God."

In a brief review one cannot yield to the strong temptation to quote which such a biography invites. At most it is possible merely to refer to some points of exceptional brilliancy and interest. The long struggles and gropings before St. Ignatius realized his Order as we see it to-day; the significance of the name, "Company of Jesus;" the recognition of a strong and legitimate individualism coexistent with the "military precision" of Jesuit obedience; the relations between St. Ignatius and the youthful Ribadeneira; the Saint's admixture of severity with gentleness, of minute painstaking with an all-embracing and far-reaching vision; his tender care over the weak and the sick, and, in the end, his own pathetically unheeded sickness and dying, all these topics are occasions, not so much for fine writing on the part of the biographer, as for level and illuminating narrative copious with inspiration. Through it all there shows the glow of gentle humor, as when St. Ignatius refuses to make some mild concession to comfort at the urgent entreaty of his brother's wife. The biographer exclaims: "It is a hard matter to be sister-in-law to a Saint!" Again, in describing the intimacy between St. Philip Neri and the Jesuits, "It was said in Rome that there was not a button left on the Jesuit cassocks—they had all been pulled off in colloquy with Philip Neri; whence it would seem that St. Philip had one point of resemblance to so very different a man as S. T. Coleridge. One remembers Lamb's tale of the poet left, with closed eyes, haranguing to the cut-off button."

The single fault that we think we have discovered in our poet-biographer's story—we are not quite sure in the matter—is the stress of blame which his keen sympathy as biographer leads him to lay on Spain for her early antagonism to St. Ignatius. This opposition is ascribed to an over-rigid formalism which was the germ of national failure in more recent history. We are suspicious of this view. We think of John Howard, the English prison-reformer, struggling, two centuries later, against official inertia and active discouragement, for the most elementary reforms such as existed in many places on the Continent. The much-needed reforms introduced into English political and social life in the first half of the nineteenth century were simply dragged by main force from an unwilling government. The way of a reformer is necessarily hard. And this is as it should be. We are inclined to suspect the stability of a state where every new cry is hailed at once as that of a prophet. The prophet's cry

must first fall on the empty spaces of the wilderness. His sojourn in the desert is a test of his sincerity and of the need of what he urges. The damaging volatility of France in politics and of America in education is a grave defect which can be traced, in large measure, to a mad eagerness to sit at the feet of reforming lecturers, incense-loving college presidents and voluble monomaniacs.

But, of course, conservatism has its proper limits. Whether Spain transgressed these or not in building barriers against her Saint is a difficult question to decide. Perhaps the poet is right, and with wonted perspicacity has been able to determine where healthy conservatism ends and dead formalism begins. At any rate, his book on Saint Ignatius may well win respect for his intellect even in quarters where his sympathies are not shared. Which of us could have conjectured the affectionate attachment of a dreamer like Francis Thompson to a soldier-saint, who cut so close in the matter of human affections and weaknesses, who, as organizer and ruler, was obliged to turn to the eyes of the world a cold impassiveness and a captain's imperative severity? The admiration and love of the poet for such a saint expose profundities of spiritual power and hint at secret longings which open up new chambers of tragic pathos in his weary life. Mr. Wilfrid Meynell, his literary executor, to whom we owe this book, tells us that the poet's love for the Saint and his Companions "moved him to ask spiritual alms from the London sons of the Saint during the last stages of his arid journey through life." The biography which the poet left behind him should make such alms-giving, were there need of it, a duty for all English-speaking sons of St. Ignatius.

.. JAMES J. DALY, S.J.

Catholics and the American Revolution. Vol. II. By MARTIN I. J. GRIFFIN. Philadelphia: Published by the author.

The rule that one must fish or cut bait does not hold for the readers of this truly precious volume, for we may enjoy at our ease what has cost the indefatigable author much labor, patience and time. The deluge of so-called historical romances, with their modicum of history and their abundance of fancy was welcomed as a refreshing shower, while history itself was left languishing in unmerited oblivion.

Though of some of the idols of our earlier days nothing may remain but shattered fragments, the historian's office is to portray the real, not to garb the imaginary in the guise of established fact. We Catholics have suffered so sorely from wilful or ignorant perversion of truth that we owe a special debt to one who has brought forth from obscurity the facts with which the book is simply crammed.

First, Commodore John Barry's proud title of Father of the American Navy is vindicated, and we are treated to a detailed account of the Wexford boy who rose by sheer pluck to a post of great honor and responsibility.

Then we are told more fully than before the folly of the patriots in denouncing George III for favoring Popery and then trying to win the Catholic Canadians to the cause of independence. The wonder is that the turn of events was not more unfortunate. Whatever may have been the motive of the prime movers, Charles Carroll of Carrollton, who was at the time laboring under religious disabilities in once tolerant Maryland, foresaw in the triumph of the colonies a speedy release for Catholics from the hardships to which they were subjected or exposed in all the colonies but Pennsylvania.

The important part taken by the Catholic Indians in the Revolutionary War receives due recognition. They sided with the colonists from love of liberty and with no knowledge, it would seem, of the fierce denunciations of their faith which had preceded and accompanied the colonists' stand against Great Britain.

Brief sketches of some twenty Catholic officers of the Revolutionary War will have all the merit of novelty to the average

reader, who at most knows the names of a few titled leaders whose social position kept them in the light.

The action of the French hierarchy in donating six million dollars to the American cause must have been a bitter pill for some of the anti-Catholic howlers of the day. Although John Adams thought a change in the solar system as likely as a change in New England Congregationalism, our personal opinion is that there were comparatively few fanatics in the colonies, but they made up in noise what they lacked in numbers. The patriots, therefore, used such raguments as they thought would induce their hearers or readers to cast their lot with the revolutionary party. Hence, "No Popery" or "Canadian Brotherhood," but both for independence. During the campaign of 1908, we believe that the Catholic clergy received literature sent out in the same spirit; possibly the Protestant clergy were favored in a similar way, but with a different excerpt. This is Mr. Griffin's second volume; the third will soon appear. As the edition of the first volume has been exhausted and that of the second has grown very scarce, those that are interested in the historically accurate presentation of Catholic activity during the Revolutionary period should bespeak the third volume before the demand for it causes a rise in its price.

Dramatists of To-day. By EDWARD EVERETT HALE, JR. New York: Henry Holt & Company.

Mr. Hale gives us a pleasant surprise. After studying such thoroughly modern playwrights so widely different in their methods and stage-craft as Rostand, Süderman, Hauptmann, Stephen Phillips, Pinero, Shaw and Maeterlinck, he is conservative enough to adopt the Aristotelian idea of tragedy. Tragedy, he says, practically quoting the old Greek, should be a purifying, strengthening, ennobling influence on our moral nature. Many of the plays reviewed by our critics do not measure up to this high standard.

Mr. Hale knows the stage well and speaks of the seven representatives he has chosen with intelligence and discernment. On Rostand especially he has passed an accurate and impartial verdict. We do not indorse all Mr. Hale's judgments. How can he maintain, *v. g.*, that real morality appears beautiful in the "Monna Vanna" of Maeterlinck? But his sympathies seem to be in the right direction. We miss, however—and it is a serious lacuna—a clear, full-toned note of indignation at many of the themes and scenes of the drama of to-day. Our author evidently does not like to preach; he might have stated a few plain truths. Israel Zangwill, who surely ought to know, is not afraid to write that the two protagonists of the modern stage are "Drivel and Devil." Much that is seen and heard on the boards is untrue to life, extravagant, morbid, decadent. Südermann, *v. g.*, in "The Love of Life," as Mr. Hale is forced to admit, champions the rights of "Personality," and that means unbridled selfishness. The German dramatist tells you: "Evolve your own personality, be yourself, suit yourself, even if order, social conventions, law and morality have to be trampled under foot." Bernard Shaw, with his "Candidas" and his "Posnets," seems to have but one aim, to advertise himself at all costs. He must be supremely happy; the Warwick of English letters, the great G. K. Chesterton has written a book about him. Maeterlinck's drama, with its "nebulous tenuosity," its pseudo-mysticism and symbolism, its puerile dialogue, is false to life, false to true dramatic standards. Neither life nor the stage is "static," as Maeterlinck would have it; action and movement are essential. Too often Maeterlinck, like his own Ariane, morbidly curious to solve the dark riddle of a world from which he has ostracized God and Providence, thrusts open forbidden doors to find only unclean, grinning skeletons. How true of many dramatists to-day, what Amiel said of the poets of his time: They carve beautiful "urns of agate and onyx, but inside the urn, what is there? Ashes."

Die Freiheit der Wissenschaft, Ein gang durch das moderne geistesleben. By DR. JOSEF DONAT, S.J., Professor an der Universität Innsbruck. Pp. XII-494—Innsbruck; Felician Rauch, 1910. (Kronen 4.80—\$1.00.)

It is extremely difficult for an American, and I presume it is just as hard for an Englishman, to realize the bitterness of the intellectual battle that is continually being waged in Germany, Austria-Hungary and in most other countries on the Continent, between the two "Weltanschauungen"—between the Christian and the anti-Christian ideal of the universe and of the laws that govern it. Sometimes the fight waxes very fierce, as it did, for instance, in Austria in the spring and summer of 1908 when, on the occasion of the notorious Professor Wahrmund's blasphemous attack on the Church, the legitimate defense of Catholic truth was proclaimed far and wide to be an attack upon the inviolable right of science to think as it pleased. At this time as on so many similar occasions, the cry of "Freiheit der Wissenschaft"—freedom from every trammel to research and freedom of thought—was used as a battle-cry to rally the forces of infidelity and materialism against those of traditional Christianity. The author of the volume before us offered at this juncture a course of lectures at Innsbruck University, which was then the focus of the disturbance, but was obliged to abandon it because of the state of anarchy prevailing in the universities of Austria during the months in question. These lectures he has now expanded into a book bearing the same title as the proposed lecture-course, and after perusing it, one is inclined to feel grateful that the lecture course came to such an untimely end, since the adjournment has had as its result the excellent work under review. As the author shows, true research, true science, using the word inasmuch as it comprehends all knowledge, not in the restricted sense it so commonly bears in English, must be untrammelled, it must be free to draw its legitimate conclusions, to construct hypotheses and propound theories. This no sensible man can deny. But it cannot and must not free itself from the laws to which it owes its very existence—the laws of thought. Liberty is not license. A theory is not to be taken for a fact, nor is the coincidence that an hypothesis explains some or even all the facts in a given case, a proof that it is the true explanation. All this would seem to be common place to the veriest tyro in philosophy. But it represents accurately the mental attitude of the coryphees of the rationalistic "Weltanschauung." Science to them must be free from every bond, even from the supernatural, from God, authority, dogma, above all free from the "incubus of a worn-out creed," which means in most cases Catholicism. It is even asserted that one who professes the latter cannot be a scholar; indeed that no great scientist was ever a sincere Christian. And it is folly, of course, to call theology a science.

To answer these and similar groundless assertions Father Donat has written this very valuable book. We shall be very much mistaken if it does not take a high place in apologetical literature. With subtle analysis and a wealth of fact, he examines the principles that underlie the anti-Christian "world-ideal" and the arguments which the upholders of that ideal have used so effectively with the unthinking, and over against them he places the principles and arguments of the Christian "world-ideal," which he shows is the only true ideal, because it is the ideal of reason. As a result he has produced a veritable encyclopedia of apologetical principles, armed with which one need not fear the onslaughts of positivism, subjectivism, materialism and other errors. We hope it will speedily be translated into English. Recent disclosures regarding the character of the teaching of many of our universities, show that the anti-Christian "world-ideal" rules as dominantly in the United States, as ever it did in the most rationalistic school in Germany. To counteract these errors a translation of Father Donat's work would be of inestimable value.

Bosnia and Herzegovina. By MAUDE M. HOLBACH. New York: John Lane Co. is a book of travel. Telling of people as well as places, it fills in what is apposite and illustrative in their history, and interests at the same time that it imparts information. It has the additional advantage that its subject has recently occupied the attention of the world. Racially the people are Slavs, but in religion they are about equally divided into Greek Orthodox, Moslem and Catholic. According to this writer they prospered under the rule of Austria, which has built roads, and factories and established and stimulated industries. Taxation is the same as in Austria, and is much lighter than it had been under Turkish rule. At first it was resented by the Moslems, who had been exempted by Turkey, the Christians having to pay taxes for both. Now, however, in spite of reports to the contrary, the writer affirms all sections are attached to Austrian rule. Perhaps other observers would not be so sure of this; at least our own correspondents take sides. The book deals chiefly with picturesque places and persons, curious manners and customs and illuminative stories and incidents, and all in a chatty style that carries the reader pleasantly along. The numerous illustrations of quaint and striking figures are a story in themselves, and the tasteful binding gives a fit setting to a very readable and instructive narrative.

The Boys of St. Batt's. A Day-School Story. By R. P. GARROLD, S.J. London: Macdonald & Evans, 1909. (2s. 6d.)

This story for boys is one of the latest issues of the publishers of the admirable St. Nicholas Series, and is by the author of a previous issue, a set of three stories of saints, entitled: "The Man's Hands." Father Garrold knows boys thoroughly; what's more, he knows how to tell a story with a charm of language that is quite above the ordinary. The result in "The Boys of St. Batt's" is a book which we would be willing to wager few boys will fall asleep over; indeed, we fear that not a few will be tempted to stay up late nights in order to finish it. The plot centres about a prize rabbit, which dies an untimely death from eating too much of an old copying-pad. How the copying-pad came to be administered and the complications to which the death of the pet rabbit gave occasion, we must let each discover for himself. For the American boy the story will have an additional novelty, in that it will introduce him to English school-boy life, which Father Garrold presents very attractively. We

are glad to hear that the story will probably be published in the United States. We hope it will have a wide sale. May the author give us more like it, a thing he will be much more likely to do if his present effort has the circulation it deserves.

Reviews and Magazines

In *The Month* Father Thurston, assuming that no other Catholic writer has treated Christian Science and Mrs. Eddy fairly, undertakes to give the system and its author a fair hearing. Possibly he never read the *Messenger*, in which were published two sufficiently exhaustive articles. Of these, one by Father T. J. Campbell, "The Delusion of Christian Science," appeared in 1901, and was afterwards published in the *Catholic Mind* collection of pamphlets. According to one of the chiefs of the sect, it was the deadliest blow ever given to the new teaching. Father Thurston acknowledges he has not read "Science and Health with Key to the Scriptures" from cover to cover, but he gives us to understand that he has studied the greater part of it very carefully, examining and weighing the statements contained very seriously to see whether they have any sense. We have a better opinion of Father Thurston's intelligence than to suppose that he would waste time in trying to read some sense into what manifests itself to his first glance as nonsense. Anyhow, "Science and Health," etc., was too much for him. In discussing it he comes at times very near the flippancy which grieved him in the few articles on the subject he has read, and soon casts it aside to examine the rather irrelevant and very uninteresting question of the extent of Mrs. Eddy's indebtedness to P. P. Quimby for her ideas. C. S. C. gives an interesting account of Social Progress in England during the past year. An appreciative article on Longfellow is followed by a readable, if at times fanciful, discussion of surnames ecclesiastical in their origin. Father Pollen treats "Blessed Edmund Campion's Challenge" and Thomas Pounce's connection with it. "A Half Hour in the Grafton Galleries" and a strange story of faery, "The Tune He Could Never Find," with the usual Flotsam and Jetsam complete the number.

The Irish Ecclesiastical Record does not confine itself to subjects exclusively or mainly ecclesiastical. Dr. McCaffrey, author of the recent "History of the Catholic Church in the Nineteenth Century," opens with a masterly review of the world events of 1909 from the Catholic standpoint. Among other things he reminds "those who are contemplating a collecting tour among the Catholics of the United States"

that our church debt in official figures is \$49,488,055. Dr. Coffey continues his learned study of "The New Knowledge and Its Limitations," while his previous examination of the qualities, energies and specific differences of matter are subjected to critical analysis by Rev. W. McDonald, D.D. An able review of Dr. O'Sullivan's examination of the Kantian and Hegelian systems in "Old Criticism and New Pragmatism" (first published by the *Kant-Studien* of Berlin) gives further proof of the ardor with which philosophical science is now cultivated at Maynooth. Dr. Hogan, the editor, throws further light on the British Parliament's treatment of Maynooth. O'Connell's defence, staunchly and outspokenly Catholic, shows that the great tribune was an excellent controversialist, well informed on the history and vagaries of Episcopalianism and Presbyterianism. In a noble speech, which this article rescues from oblivion, the Hon. G. A. Smythe says of the Irish priest: "It is because he is of the commons that he leads the commons; he is the representative not of thousands a year but of millions of souls." Mr. Gladstone does not figure well in his treatment of Maynooth, though he made some amends in 1869.

The Irish Theological Quarterly, also edited in Maynooth, is of a more technical character, but "Truth and Toleration" and "The Teaching of the New Testament on Divorce" might be read by laymen with interest and profit. In "A Thirteenth Century Review of the Bible," showing "that the Dark Ages are ages that are dark to us," Father Jarrett narrates how Hugh of St. Cher, Provincial of the Dominicans and afterwards Cardinal, organized a commission of Dominican Friars at Paris, between 1230 and 1240 for the revision of the University version, known as the "Paris Exemplar." His aim was to produce a correct version from the original Greek and Hebrew rather than to revise the Vulgate of St. Jerome, though he used, he declares, the glosses of St. Jerome and the other doctors, the Hebrew writings and the oldest texts from even before the time of Charlemagne. Meanwhile he and his collaborators were vigorously attacked by Roger Bacon, and the Friars Minor undertook a revision of their own on more practical lines, taking St. Jerome as a basis and using original MSS. to correct the glosses, interpretations and other defects of the text. Both partially failed, but their failure was a noble one; it is only after seven centuries that the undertaking is renewed on such comprehensive lines. Father Jarrett, though a Dominican, approves of the Franciscan plan, but appositely remarks that the Church has shown

a wisdom more than human in never officially sanctioning the critical endeavors of her scientific sons to establish the primitive texts. The book reviews are thorough.

The New Ireland Review deals chiefly with social, scientific and literary matters. "Two Great Irish Chemists," Bryan and William Higgins, are shown to have anticipated in the eighteenth century the science of the nineteenth. Leibnitz's plan for Napoleon's conquest of Egypt, and in consequence for the hegemony of the world, is offered by Professor Meldrum for the consideration of the German Emperor, with a variety of ingenious arguments. Philip Hanson has a thoughtful paper on the causes of unemployment, showing that they are rooted more in an uneven distribution of prosperous and slack seasons and of demand and supply, than in the idleness or perversity of the workers. He considers an even distribution by government action the only effective remedy. There is an essay on an Irish Christmas, a good story, a poem from the Gaelic, and an excellent set of book reviews.

The latest number of the *Dublin Review* contains two "ecclesiastical ballads," by Francis Thompson, with the titles, "The Veteran of Heaven" and "Lilium Regis." The metrical movement of both poems is not characteristic; but the sentiment, imagery and diction are. The "Royal Lily" of the second poem is the Church, to whom in her present sorrows he sings:

"O Lily of the King! low lies the silver wing,
And long has been the hour of thy unqueening;
And thy scent of Paradise on the night-wind
spills its sighs
Nor any take the secrets of its meaning."

But the poet sees triumph for the Church in the future, and the last stanza has an intimate personal touch in its cry of hope:

"O, Lily of the King! I shall not see, that sing,
I shall not see the hour of thy queening!
But my song shall see, and wake like a flower that dawn-winds shake,
And sigh with joy the odors of its meaning.
O, Lily of the King, remember then the thing
That this dead mouth sang; and thy daughters,
As they dance before His way, sing there on the Day
What I sang when the Night was on the waters!"

The editor of the *Dublin Review* tells us that the poet planned a series of "Ecclesiastical Ballads," but completed only these two. He promises, moreover, that each number of the *Review* for 1910 will have a hitherto unpublished poem by Francis Thompson.

The other articles in the present number are of more than ordinary interest. Mrs. Meynell gives distinguished expression to the mood which sees naught but wonderful excellence in Tennyson. American readers, who have been bemused by the contradictory reports in our papers and periodicals about Ferrer, will welcome the article by Hilaire Belloc, M.P. The evidence on which the Spanish anarchist was condemned is given, and it proves to be most damning. Mr. Belloc asks why this evidence was suppressed in the news agencies and answers the question by pointing to "The International" and the grasp of Masonry on all the channels of public information. Other interesting articles are "The Ethics of Strong Language," in which the editor very adroitly presents a political pamphlet under the thin disguise of a psychological study; "Challoner," by Canon William Barry; "The Martyrs of Cambrai," by Comtesse de Courson; and "The French Bishops and the Education Problem," by the Marquis de Chambrun.

The *Irish Monthly* as usual is a class by itself. Stories, reminiscences, literary talks and a life of Bl. Eudes by the editor are flanked on either side by nine poems, which in quality as well as number are suggestive of the muses. One of the best, "To an Irish Mother," is by an American, Michael Earls, S.J. Father Russell, discussing the question, "Are Catholic Writers Handicapped?" thinks they are, to some extent, for "the world loves its own," but "the Catholic writer and the Catholic everything else are handicapped chiefly by themselves—by their sloth, want of earnest purpose and neglect of duty." To show that Catholic publishers are also handicapped he quotes from J. S. B., in Bishop England's *Miscellany*, 1835: "If those who are able will pay up their bills, some of which have been standing for years, and if others will return four-fifths of the books belonging to us now in their possession, our purse will be heavier by a number of hundreds, our library will be augmented by two hundred volumes, our debts will be paid," etc. And he adds: "Literature, and especially religious literature, does not come, it seems, under the rules of common honesty."

Robert Underwood Johnson has succeeded Richard Watson Gilder as editor of the *Century*.

Literary Notes

The posthumous "Saint Ignatius," by Francis Thompson, contains the following dedication: "To dear Mother Austin, nun of the Visitation and sister of Francis Thompson, his literary executor dedicates this volume with no less than a brother's love."

The late Professor Whitley Stokes left to his daughters the finest private library in existence of works dealing with Celtic literature. The library has been presented to London University. Among the many books in the collection out of print and hard to obtain are the publications of the Ossianic Society, of the Irish Archeological Society and the "Annals of the Four Masters," published in Dublin in 1848. An interesting book in the library is the "Acta Sanctorum Hiberniae" (Louvain, 1645).

The interesting "Et Caetera" chronicler of the *London Tablet* had occasion recently to refer to Robert Louis Stevenson's eloquent passage ending with these words: "So vulgar a thing may our Anglo-Saxon Protestantism appear side by side with the doings of the Society of Jesus." The writer in the *Tablet* refers the passage to "Across the Plains." We recommend the passage to our readers, if they have not yet read it; but they will not find it in the title-sketch of the volume mentioned by our contemporary. It occurs in the second paper, entitled, "The Old Pacific Capital."

G. Bell and Sons, London, published in the second week of January a volume on Thackeray by G. K. Chesterton. The work takes its place in a series entitled "Masters of Literature," the plan of which, in each volume, is to make a selection of the best passages in an author's works, connecting the various excerpts with original comment, and to add thereto a biographical and critical introduction.

BOOKS RECEIVED

The Cause and Cure of Unbelief. By N. J. Laforet. Revised, Enlarged and Edited by Cardinal Gibbons, with a Chapter by Most Rev. P. J. Ryan, D.D., LL.D. Philadelphia: H. L. Kilner & Co.
Catholics and the American Revolution. Vol. 2. By Martin I. J. Griffin. Philadelphia: Published by the Author.
Ireland's Great Future. By Clara Smith. Including First Part of the Book of Enoch, A Genuine Survival from the Flood. Dublin: Sealy, Bryers & Walker. Net, 6s.
The Wonders of the Universe. What Science Says of God. By James L. Meagher, D.D. New York: The Christian Press Association. Net, postpaid, \$1.10.
St. Vincent De Paul and the Vincentians. In Ireland, Scotland and England. A. D. 1638-1908. By the Rev. Patrick Boyle, C.M. London: R. & T. Washbourne, Ltd. Net \$1.25.
What Catholics Do Not Believe. A Lecture by the Most Rev. P. J. Ryan, D.D. New York: International Catholic Truth Society. Net 5 cents.

ART

The Winter Exhibition at the National Academy is unusually good this year. There also seems to be a great variety of subjects, though the religious and the historical are conspicuously absent. The landscapes, perhaps, taking them all in all, are the winning class, but one hesitates to say this when such paintings as Ben-Ali Haggin's "Little White Dancer" and Sergeant Kendall's "Psyche" come to mind. The rendering of the flesh in the latter is wonderful, and so is the drawing of the arm and foreshortened hand upon which the thinker leans. We would like to call attention to John Alexander's "Sunlight." Whittemore's "Youth in Cavalier Costume" is convincing as a likeness and painted with a good deal of dash and bravura. In the way of likenesses one of the best is Montague Flagg's "Portrait of My Wife." The whole strength of the subject is in the countenance, as an expression of character, and the brush-work holds this in prominence. Robert Henri has a clever full-length portrait of a lady in which a black dress, hat and muff are treated with skill in that difficult color. Sad to say, the cheeks and lips are so bright they detract a little from the value of the painting. As a curiosity, Boldini's full-length of Mrs. Clarence Mackay might pass, but he scarcely does her justice and the drawing is eccentric and convulsive.

Sargent seemed a trifle below himself. One cannot call his canvases anything but admirable, yet both the "Gitana" and the "Miss Carter" want something. Miss Lydia Emmet's portraits are always agreeable, but perhaps it would be hard to produce every year such canvases as she exhibited in 1909. "Nora Iselin" and the children, this season, are less interesting than usual. Robert Sewell's "Psyche seeking Love beyond the River of the Dead" has excited curiosity. We do not have many classical themes; the few are welcome. One might object to the cold and monotonous color, but this may be a part of the artist's scheme. Classical only in name is Childe Hassam's "Aphrodite," a rather heavy figure on a seashore. Charles Bittinger repeats last year's problem of double illumination, in his "At Twilight;" his pictures are always personal and uncommon.

Frieske is a little disappointing, for he is one of our prominent younger men in Paris, and the "Woman Trying on a Hat" is merely a study, a delicate and pleasant one certainly, but still a study, in the harmonizing of fine shades of pale blues and pale pinks. Curran's "On the Heights," three blonde maidens on a boulder, with clear sky behind them and sunshine on white garments, excels in all Curran's

qualities of freshness, brilliancy and aerial effect. One may not overlook, among the figure pieces, Ballard Williams' "Chant d'Amour" with its group of interesting figures that recall certain Venetian colorings of the Seicentisti, or Kenyon Cox's over-mantel for the Custom House at Cleveland, more reminiscent of the Roman frescanti—"Passing Commerce pays tribute to the port of Cleveland"—a Mercury figure, winged cap, wand and sandals, showers gold into the lap of a matron wearing a mural crown. The colors are fresh and brilliant and the groups will appear to greater advantage in its proper surroundings.

Only a few among the many fine landscapes can be mentioned. George Smillie's "Squally Day on the Coast," a dramatic snatch of rock and wind-wrenched trees, and sea and ship in a gale. Ballard Williams' "Hills of Purple and Rose," a very remarkable piece of painting as to its manner, curiously effective from afar, and almost lost when you draw near, yet lovely withal and of a very rare tone; "Ice in the Glen" is full of radiating light; through the groups of trees standing in deep snow, the amber and rose-tinted day comes athwart the white drifts and searches the pool where the steely ice is hardening. The atmosphere aglow, and clear brilliancy of out-doors are wonderfully rendered. Walter Palmer Clarke's "March," melting snow this time on a wooded hill-top, is done in soft browns and grays, spring felt and not yet seen.

One of the best marines—several of them are worth noting—is Waugh's "East Coast." Last but not least there is Gardner Symons' large canvas of the "Opalescent River," Deerfield Valley.

Even the somewhat insufficient group of sculpture, this season, is fuller and more satisfactory than usual. Chester Beach shows an admirable portrait head (Mrs. Purves) and wins the Barnett prize with his "Young Nymph." Be it remembered, after observing the anatomy, the fine movement of the outline and the artistic ensemble of this figure, that the Barnett prize is only awarded to sculptors under the age of thirty. Attilio Piccirilli has a pitying "Mater Consolatrix," with a child weeping upon her arm. Miss Wheelock's Russian wolfhound "Ski" is remarkably true and clever. Bremer's "Nature the Consoler" conveys a thought, though one could have wished for more intrinsic beauty in this calm woman before whom the spent man flings himself face downward with unnerved hands trailing across her knees. Nature is serene indeed, but still more is she profoundly and inscrutably lovely. Edgar Walter's "The Source" is beautiful and mysterious, the wedded figures, and the two faces of man and woman close together in shadow express well the se-

crecy of hidden founts, mountain spring or mighty river, which at birth your hand can span. It is a pleasure to greet Herbert Haseltine. Not long since, a boy in the house of his painter father in Rome; then a student in Paris; now among us. His "Riding Off," with its gaunt, energetic frames of men and horses reeling together in polo play that is battle, has tremendous qualities of strength and reserve, and a masterliness of touch that should make all future work of the same hand significant.

EDUCATION

The London, England, County Council has issued the educational section of its report for the year which ended March 31, 1909, and its figures are startling even to us, accustomed as we are to generous expenditures for school purposes. The total spent by the Council last year in educational work amounts to £5,044,386, of which sum more than £4,000,000 was for elementary schools, more than £1,000,000 for higher schools, and £21,443 went into scholarships and prizes. The report speaks of new school sites secured and of contracts let for new school edifices, and one is gratified to note that, unlike ourselves, the Londoners are specially interested in supplying the need of elementary schools, leaving the question of the spread of secondary schools for later consideration. Six schools were ordered built for physically and mentally defective pupils, and four industrial or handicraft centres were provided for. The Council conducted 511 permanent schools with sittings for 583,285 children, and 37 temporary schools for 11,316. Evening schools to the number of 299 accommodated 128,084 students. The elementary schools carry a staff of 17,739 teachers, of whom 5,038 are men, a proportionately much stronger force of men teachers than is usual in America. Only 18 secondary schools are conducted by the Council, though it subsidizes 50 more and cooperates with 40 others which it does not aid financially. That the recent investigations of the Council's Special School Commission have not been barren is evident from the new features this year saw introduced into the school system. The report makes commendatory reference to its open-air schools, its plans for the extension of playgrounds and the like. A feature of school administration new to most of us in America is the statement that food was furnished to as many as 55,181 school children in one week. Special commissions, the report tells us, are looking into the question of vocational schools and traveling expenses are now regularly provided by the educational authorities for visits by school children to parks, museums, galleries and places of historical interest.

A published assertion of President Needham of the George Washington University, during the discussion regarding the proposed government subvention to his institution, called forth an interesting reply from Mgr. Thomas J. Shahan, Rector of the Catholic University of America. President Needham was quoted as saying that the Catholic University does not maintain a college in the mechanical arts. Dr. Shahan, as he explains, "in the interest of truth and not with any desire to affect the interests of the George Washington University," in an open letter to the Washington *Evening Star*, thus answered the assertion: "The Catholic University does carry on quite a varied instruction in the mechanical arts. This instruction was first undertaken in 1895, when the university established a technological school, with courses in civil, electrical and mechanical engineering. The work was successful from the beginning, and its scope was soon broadened by the addition of courses in chemical engineering, industrial engineering and metallurgy. To-day the equipment of the Catholic University in this respect, its power plant, laboratories and shops, is the most extensive of the kind in the District and ranks favorably with that of much older institutions. The present enrollment is eighty-seven students, working under eight instructors, in both undergraduate and advanced courses."

In an open letter, Bishop Candler, of the Methodist Church South, declares that the money given by Rockefeller and Carnegie to educational institutions, under the conditions of acceptance, tends to godlessness. "The Carnegie fund," he says, "excludes from its use members of the faculties of the church schools, and the Rockefeller fund denies the use of any part of what is given for theological instruction. These two foundations embody prevalent notions on this subject. Now, we may as well understand first as last that the policy of religionless education and unmoral culture can end in nothing but ruin."

"The colleges of the Roman Catholic Church have not asked a penny of the Rockefeller fund or the Carnegie fund, and one risks nothing in saying they will not. These colleges do not propose to be drawn away from their mission by any promises of gold. Would that our Protestant institutions were equally devoted to the religious objects they were founded to achieve."

The Catholics of the Archdiocese of Boston are maintaining 79 grammar schools and 26 high schools. The number of children in the grammar schools is 22,612 boys and 28,395 girls; in the high schools, 171 boys and 964 girls, a total of 52,142 pupils.

These pupils are taught by 83 Brothers, 956 Sisters and 36 lay teachers, representing a teaching staff of 1,075 persons. The figures here given are taken from the annual report for 1909, recently submitted to the Archbishop by the Rev. George A. Lyons, Superior of Parochial Schools in the Archdiocese of Boston. The report further shows that buildings valued at \$2,700,000 have been erected in Boston alone by the various parishes for the education of children who cannot conscientiously avail themselves of the public school.

The Rev. George M. Searle, C.S.P., will hereafter direct the work at Newman Hall which Archbishop Riordan has established at the University of California. He is a distinguished mathematician and astronomer and will carry on there his observations of Halley's comet.

SOCIOLOGY

As stated in this column at the time Superintendent Hotchkiss of the New York State Insurance Department denied the original application of the Metropolitan Insurance Company to buy 250 acres of land in Westchester County, for the purpose of building a sanitarium for the treatment of consumption among its employees. Such use of company funds, Mr. Hotchkiss decided, would be opposed to the Insurance law, which prohibits insurance companies from buying real estate except what is necessary for the transaction of its business. A friendly suit was entered in the Appellate Division following this decision of the Superintendent, and the judges recently affirmed the project to be within the discretion of the Insurance Department. Superintendent Hotchkiss consequently granted the application last week. The company claims a working force of 14,000 persons. It is thought that the scope of the Institution will be later extended to include the treatment of policy holders suffering from tuberculosis.

From the fact that the Archbishop of Paris is taking an active part in the movement to ameliorate the condition of the bakers in that city, certain papers speak of a revival of Christian Socialism. The Archbishop and the men and women associated with him have in their minds only Christian charity, which is the very antithesis of Socialism, whether this be called Christian, or Socialism without any limiting word.

The Educational Alliance, a Jewish Charitable Organization, had its annual meeting in New York January 16. The Acting President, Justice Samuel Green-

baum, announced the expenditure of the year, \$100,834.30. The organization is engaged in twenty-seven different activities, Reading Room, Library, Seaside Home for Girls, Roof Gardens, etc. In the course of a discussion on immigration, Edward Lauterbach denounced the Junior Order of American Mechanics as the successor of the Know Nothing organization.

A year ago the New York legislature was considering the Hamilton-Whiting Tuberculosis Hospital Law. Since that time Ontario, Schenectady, Onondaga, Ulster, Monroe and Dutchess Counties have voted appropriations for such hospitals, and twelve other counties have the matter under consideration.

The Sisters of the Poor of St. Francis, in charge of St. Peter's Hospital, Brooklyn, a free institution for the benefit of the poor, are about to erect another hospital on the block bounded by Vanderveer and Woodhaven Avenues and Fulton and Elm Streets, Queens Borough. The cost will be \$500,000.

ECONOMICS.

Enumerators for the census are paid in three ways: per capita, *i. e.*, so much for each enumeration; per diem, or so much per day; and a mixture of the two. The first is used in populous districts; the second in the sparsely peopled districts of the far West, and the third in districts of which the density of population is between these two extremes. The per diem rate will range from \$3 to \$6 for an eight hour day. It is to be presumed that the other two modes of payment will bring a corresponding wage to the enumerator.

Louis Brennan, inventor of the monorail carriage, has granted August Soherl, who lately exhibited a design of his own, a license to work his patents in Germany, and to exhibit his car in the United States. The license is confined to the first Brennan patents.

During 1909, 243 ships of 403,670 tons were built on the Clyde. In 1908 the numbers of vessels was 569, but the tonnage was only 355,580. The larger number was due to the construction of many small vessels and lighters for abroad. The figures for these two years are the lowest since 1897.

The foreign trade of Japan for 1909 was in round figures: exports 204 million dollars; imports, 195 million dollars. The corresponding figures for 1908 were 182 million dollars, and 210 million dollars.

SCIENCE

Readers acquainted with the literature of the planet Mars, will remember that Lowell's chief argument in favor of its habitability is its famous canal system, and principally the straightness and uniform width of these lines, which, as he claims, are so perfect that they cannot but be the work of intelligent beings.

He and his friends must then be much mortified to read in the last (January) number of *The Observatory*, that A. Stanley Williams, in a review of an article by E. M. Antoniadi in the November *L'Astronomie*, says that "the prevailing impression resulting from his work with this magnificent instrument (a 32.7 inch refractor) may be summed up in one word—irregularity. 'Canals' are there in plenty, using the word in its technical sense, but the close geometrical network of unnaturally straight spider lines, with which the work of smaller instruments has rendered us familiar, is conspicuous by its absence. My observations were made with a 6½-inch reflector, and were of a most desultory character. Nevertheless, the amount of detail that could be made out was surprisingly great, no doubt on account of the large size of the disk combined with the higher altitude of the planet. And the general impression produced upon me by the observations may be again expressed by the one word—irregularity." He then cites many technical instances of his own observation. It may be remembered that Lowell's telescope was only a 24 inch, whilst Antoniadi's is nearly 33, the fourth largest in the world, the Yerkes being 40, the Lick 36, and the Pulkowa (in Russia) 33 inches.

In the preceding (December) number of the same periodical, *The Observatory*, T. E. R. Phillips says the same of the canals. "It is disappointing that, owing to the tilt of the axis, these objects show to less advantage at a near approach of the planet than when it is more remote; but after making due allowance for this fact they have seemed surprisingly few and ill-defined. The writer has observed none whatever in the dusky regions, and those seen in the desert areas have been generally faint, diffuse, and irregular in appearance. The clearest and strongest have perhaps been those in the Solis Lacus region, but the hard, sharp, narrow lines commonly shown on drawings of Mars have rarely or never been seen as such at Ashted."

Nature of December 23 last sums up in a few words a short controversy, which had appeared in three numbers of the *Astronomische Nachrichten*, concerning another of Lowell's habitability

arguments, the faint blue line fringing the melting polar caps. Such a cap is almost what geometry would call a zone of one base. Its edge is, therefore, almost a circle. This circle is foreshortened by projection into an ellipse. If the faint blue line is water or fog or some other objective entity on Mars, it must share in the foreshortening of the projection and appear wider at the major axis of the ellipse than at the minor axis. As this fringing line is, however, always observed to be of uniform width everywhere, it can be only an optical line, and does not, therefore, exist objectively on Mars.

The director of the Johannesburg observatory announces the discovery of a new comet on January 16, 8h. 11m. 9s. G. M. T. Its position is given as: Right ascension 19h. 50m. 28s.; Declination $-25^{\circ}, 9', 24''$. The new comet outshines Venus in brilliancy, and along the Atlantic seaboard in the South, when the skies are not clouded, it can be most clearly seen. The big telescopes which survey the skies from the observatory on the heights at Georgetown have located the comet but three times, but the observers are in doubt as to its identity. By daylight, when the sky has been clear, the sun has outshone it, and at night, when the scientists would have the advantage of a dark background for their observations the sky has been clouded, except for short intervals.

A bill has been introduced into the House of Representatives at Washington, providing for the creation of a wireless telegraph board. This measure is the result of a series of complaints made by the Navy Department, the Revenue Cutter Service, and the wireless telegraph companies of amateur operators who render their service useless. The duties of the board, according to the resolution, shall be to prepare a comprehensive system of regulations to govern all operators afloat and ashore under the jurisdiction of the United States, with due regard alike for Government and commercial interests. \$2,000 was appropriated to expenses.

The Navy Department has almost finished testing a new torpedo, which will be an offset to the English Hardcastle torpedo. It consists of an automatic-firing gun, charged with a heavy explosive, and encased in an ordinary torpedo envelope. Its speed within a range of 6,000 yards is practically without limit.

A British inventor is said to have perfected an aerial bicycle. The total area of

the machine is one hundred square feet and its weight but fifty pounds. The wings measure twenty feet from tip to tip. The propeller can be worked up to six hundred revolutions per minute. In shape the aeroplane resembles a bird and a running start is necessary from elevated ground.

The Smithsonian Institute announces the discovery by the Roosevelt expedition of a new species of otocyon, a kind of wild dog. It has been named *otocyon vergatus*, and is a small carnivorous animal resembling a fox. Hitherto only one species has been known, *otocyon megalotis*.

Press reports from Havana state that on January 13, at the Observatory of the Colegio de Belen, Halley's comet was sighted in the form of a faint white cloud between the planet Mars and a star of the Pisces constellation. This observatory is in charge of the Jesuit community of Havana.

Prof. E. E. Barnard, of the Yerkes Observatory, has succeeded in obtaining a photograph of Halley's comet showing the tail. He describes this as slender, straight and about ten degrees in length.

From the official report of the U. S. Fish Commission for the fiscal year 1909, it appears that the distribution of fish and eggs for propagation and hatching surpassed that of any previous year. It aggregated to 3,117,131, 811, being an increase of 240,000,000 over the year 1908.

The latest application of the X-ray is to dentistry. It is claimed that it enables the dental surgeon to ascertain the condition of the teeth and jaw more quickly than by any method heretofore used. Excellent radiographs, showing all possible anomalies of the teeth, are obtainable with a new apparatus recently placed on the market by a German firm.

The Geological Society of London has conferred upon Dr. William Berryman Scott Blair the Wollaston medal, in recognition of his research work in geology.

E. W. Maunder, superintendent of the Solar department of the Royal Observatory at Greenwich, says of the so-called Martian canal theory: "Nobody has ever seen a single canal on Mars. There has never been any real ground for supposing that the markings on the planet supplied any evidence of artificial action. It were better for science that the canal theory be abandoned completely."

ECCLESIASTICAL NEWS

The following letter has been received by his Grace, Archbishop Farley, of New York, in reply to his congratulations on the occasion of the Episcopal Jubilee of the Supreme Pontiff:—

Venerable Brother,

Health and Apostolic Benediction.

In the letter we recently received from you on the occasion of the twenty-fifth anniversary of Our Episcopate, We welcomed the good wishes which you so kindly offered Us; We welcomed the zeal with which you collected funds to minister as far as was in your power to Our poverty. Both offices beautifully illustrate your devotion and that of the clergy and people who are under your care, and who have been your associates and helpers in offering us the same homage.

This splendidly united devotion, which has, indeed, long been known to Us, We joyfully and paternally accept in its latest manifestation. Our own good offices to you and to your flock will never be lacking, and all Our affection shall be bestowed upon you. Meanwhile, as a pledge of heavenly gifts and token of Our affection, receive the Apostolic Benediction which We most lovingly impart to you, Venerable Brother, and to all those who occupy your care and thoughts.

Given at Rome at St. Peter's, November 18th, 1909, in the seventh year of Our Pontificate. PIUS X, Pope.

Archbishop Ireland announces that in affirmation of the recommendation of the bishops of the Province of St. Paul, the Holy See will establish two new dioceses, Crookston and Bismarck. The first will be taken from the Diocese of Duluth, and have a Catholic population of about 6,000. The see city, Crookston, is sixty miles northeast of Fargo, N. D. Bismarck is the capital of North Dakota, and has a population of about 4,000. There are now five dioceses in Minnesota and four in the Dakotas. Crookston takes in all that part of Minnesota west of the easterly line of Hubbard and Beltrami counties, and north of the southerly lines of Clay, Becker and Hubbard counties. Bismarck takes in all that part of North Dakota west of the easterly line of Emmons, Burleigh, McLean and Ward counties. The new see cities will be Crookston and Bismarck respectively.

A pastoral letter of Archbishop Bruchési, addressed to the Catholic citizens of Montreal, was read, on January 23, in all the city churches. His Grace exhorts the

faithful to register their vote in the approaching civic election; abstention from voting and indifference to the grave moral crisis now confronting the citizens of Montreal are not permissible. They should vote according to their conscience and the dictates of honor for candidates whose sound principles and blameless conduct in the past give promise that they will be valiant champions of justice and temperance. Speaking of the Eucharistic Congress to be held in Montreal next September, the Archbishop thanks the Protestants for withdrawing their mayoralty candidate as unsuited to so Catholic a demonstration, and hopes that Christian charity will exclude, in the coming election, all bitterness based on racial or national differences. Without mentioning the recent revival of *Le Pays*, an anti-Catholic paper directed by French-speaking Freemasons, His Grace warns the faithful against voting for any candidate who belongs to a Masonic lodge or favors Freemasonry, and concludes with an earnest recommendation of the anti-alcoholic league.

President Taft has just signed a commission making Rev. James F. Houlihan a First Lieutenant, and appointing him to the post of Chaplain in the Fifth Cavalry, now stationed at Honolulu. Father Houlihan belongs to the Scranton Diocese, and has been designated for service in the army by his Bishop, Right Rev. M. J. Hoban, on account of his peculiar fitness for the work. He was born in Susquehanna, Pa., thirty-four years ago, was graduated from Niagara University in 1900, and began his ecclesiastical studies with the Vincentian Fathers in the Seminary of Our Lady of Angels, Niagara, and finished them at Dunwoodie, N. Y. He was ordained to the priesthood by Bishop Hoban, and for some time was attached to the Cathedral in Scranton. Then he did missionary work in Tioga County, and as a reward for his successful labors was made first assistant in Mount Carmel Church, Dunmore, Pa. Father Houlihan's splendid work with boys and men in these various parishes attracted the attention of his Bishop.

At the invitation of Bishop Canevin, five Passionist Sisters are coming from Corneto, Italy, to establish in Pittsburg the first house of their Institute in the United States. This sisterhood was founded by St. Paul of the Cross in 1770 and is cloistered. The members wear a habit like that of the congregation of men established by St. Paul. In their monasteries the Sisters take women who desire to spend a few days in retreat. The Passionist Congregation was also introduced into the United States

in 1859 by the first Bishop of Pittsburg, the Right Rev. Michael O'Connor.

The Right Rev. Charles E. McDonnell dedicated, on January 16, a new building which is to serve the purposes of a monastery for the Capuchins and of a school for the children of St. Michael's parish, Brooklyn. The Rev. Gabriel Messmer, O.M.Cap., rector of St. Michael's Church and builder of the new school, is a brother of Archbishop Messmer of Milwaukee. The school house will be open for instruction on February 1.

The Convent of the Sacred Heart in St. Louis, through Mother Donnelly has fallen heir to \$200,000, the whole estate of the Rev. Michael McFaul, her uncle. Father McFaul's father was a wealthy citizen of St. Louis in his day; the share of his fortune that fell to the priest was allowed to accumulate until it reached a considerable amount. Much of it was given in silent charity during his life; The remainder was bequeathed to Mother Donnelly.

The late Miss Rosine M. Parmentier, of Brooklyn, besides giving many valuable books to the U. S. Catholic Historical Society of New York, left in her will \$200 for the furtherance of the work of the Society, of which during her lifetime she had been an active and much-esteemed member. She was the first pupil the Religious of the Sacred Heart had in New York, and her father, Andrew Parmentier, was one of the founders and trustees of the first church, St. James', built on Long Island in 1824.

Bishop Nagl, of Trieste, has been appointed coadjutor, with the right of succession, to Cardinal Gruscha, Archbishop of Vienna. The Cardinal is ninety years of age, and the archdiocese of Vienna has two and a quarter millions of Catholics of several rites, and fifteen hundred priests within its boundaries.

Archbishop Farley, to comply with the wish of the Pope that the Society for the Preservation of the Faith Among Indian Children should be helped, has directed the pastors of New York to select a promoter for the Society in each parish. These promoters will cooperate with the Bureau of Catholic Indian Missions, in assisting more effectively the maintenance of the Catholic Indian Mission Schools.

Brooklyn College, in its second year, has just opened a new hall with a seating capacity of 1,200. The students now number more than four hundred. The Rev. Thomas J. Campbell, S.J., has been

added to the faculty, as lecturer and professor of ethics.

In commemoration of the fortieth anniversary of his ordination, Archbishop Farley was the guest of honor at the annual banquet of the alumni of Fordham University, on January 20. His fellow members presented him with a valuable pectoral cross as a souvenir of the occasion.

DRAMATIC NOTES

"The Little Town of Bethlehem," Garden Theatre.—Mrs. Spencer Trask has demonstrated her ability beyond cavil as an author, and in this little play has succeeded in entertaining and uplifting the mind of the audience. The religious and biblical story has been purposely avoided in any direct way; however, this does not detract in the least from the charm and grade of an exceptionally excellent production. Mr. Greet and his company interpret their various rôles with intelligence. More plays of this type would do much towards teaching the public the value of clean and wholesome drama.

"The Affinity," Comedy Theatre.—A satirical play, purporting to expose the evils resulting from "affinities." It is neither edifying nor convincing. Obviously designed to be humorous and flippant, with a slight serious undercurrent, it fairly well accomplishes the author's object. The conclusion is morally askew. If written in a serious vein with a more pronounced and logical conclusion, its effect would be telling. Mr. Irving is clever as the man, but Miss Hackney slightly overdoes the part of "the affinity." The more comical characters were well portrayed.

"The Mollusc," Empire Theatre.—a comedy of light weight with some humor and a mild wit, admirably performed by Sir Charles Wyndham and Miss Moore. It is intended to show up, with gentle satire, that type of selfishness metaphorically designated "a mollusc," i. e., a person who succeeds by a perverse ingenuity, in getting everybody else to do things for her (for it is a she in this case) and basks in any easy self indulgence of laziness, with the world at her feet.

"The Faith Healer," Savoy Theatre.—Mr. William Vaughan Moody has here attempted a theme which has its evident risks in dramatic presentation. The scene is laid, at the present time, in a town of Southwestern Missouri. A young man has suddenly appeared in the neighborhood with the reputation of a

faith healer. He believes that he has a divine mission to go about the world performing miracles of cure such as are described in the Bible.

The dramatic possibility lies entirely in the conflict between the faith-healer's loyalty to his ideal and his love for a young girl. Dramatically speaking two issues only are possible: either he should reject the temptation of the flesh and remain faithful to his mission, as he regards it, or yielding to it bring down the catastrophe of disloyalty to his ideal, which would spell ruin to all that is best in him. Instead there is a weak and incongruous attempt to solve the conflict by reconciling radical antagonisms in the same character. Mr. Moody has clearly missed his opportunity, and, to save the situation in a popular sense, forced a maudlin conclusion. Mr. Miller seems constitutionally unfitted for the part of the faith-healer. He is staid and complacent in his delineation of an intense and enthusiastic character. A man who sees visions and believes that he has a divine mission to heal the world does not go about with his head down in sober and plaintive meditation, nor does he deliver his speeches in velvet accents and with parlor gestures.

"The Barrier," New Amsterdam Theatre.—As usual the attempt to dramatize a novel proves futile in as much as the flavor of the old wine poured into the new bottle is entirely lost. Mr. Rex Beach's novel of the same name has not been an exception, though the staged story makes effective melodrama of the stereotyped kind. All the delicate shadings of the written story, which enhance its plausibility as literature, are blotted out in the dramatic presentation, and the rough edges become only too visible. The scene is laid in Alaska, where the adopted daughter of John Gale, a trader and a squaw-man, meets and loves a young army officer of the bluest Kentucky blood. Gale had fled from the States many years before under a charge of murder. Just as his adopted daughter has acquired riches from a gold claim staked out for her by a French Canadian, who is also a suitor for her hand, two "bad men" appear upon the scene. They endeavor to rob the girl of her mine and to persuade her that the Captain will never marry a half-breed. Then the usual melodramatic issue comes about. Gale in a thrilling duel in the dark, kills the villain, who turns out to be the girl's father and who just lives long enough to declare Gale innocent of the murder, of which he had been accused, and to reveal the fact that the girl is not a half-breed at all. So disappears "the barrier" between the Captain and the young

woman. The play is full of thrilling incidents and movement and will prove undoubtedly entertaining to lovers of the melodramatic. It is well acted and reflects credit upon the performers.

CHARLES McDOUGALL.

PULPIT, PRESS AND PLATFORM

The following speech, made by King Albert at the Ki-Santu Mission during his visit to the Congo last summer, is published in the *Journal des Missions*:

"The work of the missionary, the work of moral and religious perfection, which is so difficult because it is essentially individual and free, has a right to the respectful homage of all impartial minds. In the colonies founded by Christian and civilized countries, religious missions have played an active part; they have represented so well one part of the influence exercised abroad by the mother country, that the majority of governments carefully watch over the rights and interests of their missionaries and encourage as much as possible their moral and material activities.

"In the work of morally and physically uplifting the tribes of the Congo, who are so primitive, and who are hardly yet conscious of the advantages of civilization, the collaboration of the congregations of missionaries is not only useful but indispensable. No great humanitarian work can be carried on without the ideal, and in colonization this truth asserts itself with vigor. The history of the Congo shows us that in the realization of this noble but arduous task, our missionaries have spared neither suffering nor sacrifice nor fatigue. They have consecrated to it their strength and their intelligence.

"You bring with you to the Belgian Congo, to stimulate you, to uphold you, and to strengthen you, if need be, in your strenuous apostleship, a magnificent heritage of glorious memories. First, the memory of your immortal founder, St. Ignatius Loyola, who was a valiant captain, a great patriot, a great saint; St. Francis Xavier, the apostle of modern times, who in ten years had accomplished in India and in Japan works and conquests which compel admiration; St. Peter Claver, who was also one of you, the apostle of the negro slaves of Carthage, who for forty years endured all the sacrifices inspired by that heroic devotion which caused his holiness Leo XIII to proclaim him the patron of all missions established among the negroes of every country, wherever the Catholic priest carries the light and peace of the Gospel."

"It is hardly necessary, after these great names to recall the flourishing Christianity established by the Jesuits

in India, in Japan, in China and in the two Americas. Since I am speaking to Belgian Jesuits, I should like to recall two names, which are the glories of Belgium: the name of Father Verbiest, who was perhaps the most celebrated missionary in China in the seventeenth century, and the name of Father Peter De Smet, to whom Termonde, his native city, has erected a well-merited statue, for this Belgian hero evangelized entire Indian tribes in the United States, created there vast dioceses, and on many occasions acted as an able and devoted negotiator between the government at Washington and the Indian tribes in arms against the whites. These, my reverend Fathers, are family memories, to which I render homage, and render it the more willingly because you here in the Belgian Congo remain faithful to these traditions with a devotion which knows neither respite nor hesitation."

The *Church Times* (Protestant Episcopalian), reviewing Joseph McCabe's "The Decay of Rome," questions the accuracy of the statements, challenges the statistics and denies the inference. In one instance it grants the general correctness of the statistics, but offers a different explanation. The following is the passage: "In England and in the United States there has been for sixty years a great immigration of Roman Catholics, chiefly from Ireland. Mr. McCabe himself was born of that immigration, and he is personally interested in its record. The immigration, together with the natural increase of population, ought by this time to have planted in these countries so many Roman Catholics. There are, in fact, so many fewer. The numbers are considerable; the loss is enormous. Here there is evidence of decay. What does it mean? It means that in England and the United States there are very few of those looser adherents of the Roman Church who abound in France. Those who fall away lapse altogether. And to what? One knows those lapsed Irish. They do not bear out Mr. McCabe's most cherished illusion; they are not the cultured and the progressive of their kind; they are of those illiterate and those derelicts whom he supposes to be the last remnants of Catholicism. What has become of them? They have sunk down into that mass of dull indifference which painfully characterizes the English-speaking populations of the world. And they come from Ireland, where is, with many faults and much poverty, a certain wealth of imagination and of unworldliness which the world itself cannot afford to lose. Their loss is the loss of the world, as even Mr. McCabe may perhaps acknowledge, and temper his satisfaction at the change. It is the loss also of the kingdom of heaven, which is not his concern."

OBITUARY

Maurice O'Meara, an old and prominent resident of Brooklyn, died on January 14, in his 77th year. He celebrated the golden jubilee of his wedding a year ago, and after the Mass Bishop McDonnell, in recognition of Mr. O'Meara's life-long work for the Church, not only imparted to him a special blessing from the Pope, but, as the day was Friday, dispensed, for the wedding feast, the family and their guests from the precept of abstinence.

Mother Clara Ward, at one time Mother Superior of St. Jerome's Convent, died after a long illness at Mount Ursula Convent, Bedford Park, New York. She was born in Ireland in 1850, and came to the United States at the age of fifteen. She entered the Ursuline Convent at Morrisania in New York, and later taught at St. Jerome's school. Finally she became Mother Superior of the Convent which was conducted in connection with the school. On account of ill health she retired from active work four years ago and went to live at Mount Ursula.

Karl Pustet, senior member of the publishing firm of Fr. Pustet & Co., died at Ratisbon, Germany, on January 17. A requiem Mass for the repose of his soul was celebrated at St. Peter's Church, Barclay street, New York, on January 19, and was attended by representatives of the leading Catholic publishing houses and many friends among the clergy and laity.

PERSONAL

Mr. Henry R. Sargent, formerly Superior of the Episcopalian Order of the Holy Cross at West Park-on-the-Hudson, and who recently became a Catholic in England, arrived here on January 25, and will be for the present at the Newman School at Hackensack, N. J.

Max Pam, a well known lawyer and sociologist of New York and Chicago, has given \$1,000 to Notre Dame University as a prize for the best thesis or book dealing with the subject of religion in education. The faculty are to arrange all details concerning the competition, which will be open to all.

QUERIES AND ANSWERS.

D. F.—Mathew Pattenson was a famous Catholic controversialist, who flourished about 1623. He was a medical practitioner in the reign of James I, and was made physician in ordinary to Charles I. He was the author of "The Image of Both Churches Hiervsalem and Babel, Vnitie and Confusion, Obedience and Sedition." By P. D. M. Tournay (Adrian Quinque), 1623,

8vo, pp. 461; London, 1653; 12mo, pp. 643. It was dedicated to Charles, Prince of Wales, and Charles Butler, in commending the work, says: "In a short compass it comprises much useful information and many excellent observations, arranged methodically in a style always perspicuous and generally elegant." (Hist. Memoirs of Eng. Catholics, IV, 453.)

LETTERS TO THE EDITOR

THE FIRST FOUNDLING ASYLUM IN THE UNITED STATES.

To the Editor of AMERICA:

While New York and New Orleans are discussing their rival claims to the first Foundling Asylum in the United States, St. Louis is saying nothing. There were times when even St. Louis was more assertive in making honorable claims; but with a modesty becoming the city's title, its virtues are for the present concealed. This is particularly true of the works of the Daughters of Charity, who from our early pioneer days have been so large a part of St. Louis when good works are being counted. I note that in Mr. Meehan's splendid article, in the current *Catholic World*, on the works of the Daughters of Charity during the hundred years since Mother Seton's time the St. Louis chapters of that bright story are entirely passed over. It was not always so. In the "Encyclopedia of the History of St. Louis," Vol. IV, page 1949, under the heading "St. Ann's Foundling Asylum," it is stated that "this institution, the first asylum for abandoned infants opened in the United States, was commenced May 12, 1853. Fourteen infants were received the first day." Mrs. Ann Biddle, the daughter of John Mullanphy, was the founder. The name was doubtless assumed in honor of her patron saint. At present the asylum is consolidated with other charities in one building, known as St. Ann's Hospital.

In searching through the back numbers of the "Catholic Directory," the earliest mention of the Biddle Infant Asylum, as it was then called, occurs in '57; the New Orleans rival disappears in '60. If you put us down, then, for '57, put us down modestly. The reason of our reticence is somewhat cogent.

There is an article in the *Metropolitan Magazine* for the year 1857 (our very year), "The Catholic Element in the History of the United States," wherein, on page 525, there is an enumeration of the various Catholic educational and benevolent institutions in the country. The writer, who was well informed on his subject, and who wrote with precision, says there were then (in 1857) four "Foundling Asylums."

Surely the first Foundling Asylum antedates 1857, but where was it?

LAURENCE KENNY, S.J.